

THE  
EXCELLENCE  
OF A  
Gracious Spirit:  
DELIVERED  
IN A TREATISE  
Upon the 14 of Numbers, ver. 24.  
Together with  
*Moses his Self-denial.*

---

By IER. BURROUGHES,  
Minister of Gods Word.

---

*A Man of understanding is of an excellent  
Spirit. PROV. 17. 27.*

---

LONDON,  
Printed by G. Dawson for Francis Eglesfield,  
and are to be sold at his Shop at the Marigold  
in Pauls Church-yard. 1649.

---

*Mary and me*

XONTENEY

ELICIOS DILE

DECIARE

HATATE

ABONIUS

TELEGRAF

MISCELLANEA

GRACIOSA

WELTENBLATT

LAURENTIA

LAURENTIA

LAURENTIA

LAURENTIA

LAURENTIA

TO THE RIGHT  
HONORABLE,  
EDWARD,  
VISCOUNT  
M A N D E V I L L E.

Right Honorable,



Here is a common slander,  
that hath been raised, and  
vile aspersion that hath  
been, and still is cast upon  
the wayes of godlinesse;  
That they discernable mens  
spirits, (which Salvian  
complained of eleven hundred yeares agoe, Si  
quis ex nobilitate converti ad Deum coepe-  
rit, statim honorem nobilitatis amittit : O  
quantus in Christiano populo honor Christi  
est, ubi Religio ignobilem facit ! ) That they  
make men rigid, melancholy, sowre, uncivill;  
That they dull their parts; That they take  
them off from the delights of the things in the

Sal. 1.4. de  
guber. Dei.

## The Epistle

world; That if men take up the power and strictnesse of them, they must resolve never to keep any correspondence with their friends, who are of rank and quality in the world; and therefore, although those who have little of the world, and little to doe in the world, may live strict lives, yet it is not for such who are born to great things, whose Fortunes are raised higher then other mens, who have references to many of quality and place; it cannot be expected that they should be so strict: this must needs hinder them in their outward accom- plisshments; if they begin to take such a course, it is impossible they should bee compleat every way, as becomes such as they are: And thus many are compelled to be evill, lest they should be esteemed vile, as Salvian complaines of his time. *Mali coguntur esse ne viles habeantur:* A notable speech of his, fully suitable to our times, The first observance (that I remem- ber) I had of this place in Salvian) was from your Lordships owne hands, shewing it to me in him, as an expression that your Lordship was much affected with. But these men doe not consider how much they speake against themselves; were this true, it were a snare, a judgement to be raised in outward excellen- cies above others. No; it is not honour, they are not riches, parts, dignities, that binder Godlinesse, it is the basenesse and corruption of mens Spirits, in the enjoyment of these, that binders: Godlinesse raiseth the excellencies of them;

## Dedicatory.

them, it draweth out the chiefe good in them, and putt a higher Beauty and Glory upon them. G O D hath raised up your Honour, to convince the World of the falsoesse, malice, impietie there is in this evill report that is brought up, upon the good and blessed mays of godlinesse.

Malice it selfe cannot but acknowledge, that Godlinesse in the strictnesse of it, and naturall excellencies in the eminency of them, have a blessed conjunction in your Honour; Godlinesse is as the enameling of Pearles in those golden naturall endowments with which God hath mercifully and plentifullly enriched you: And were it but for this service onely to God and his Church, in convincing the world of the vilenesse of this slander: I may speake without suspition of flattery, Happy that ever you were born; and I doe know, that those who know your Lordship, will justify me in that I say. In this God hath honoured your Lordship exceedingly; were there no other end for which you still live in such a generation as you doe, but onely this; yet in this you have great cause to blesse your selfe in God, and in this great honour he hath put upon you, to make you so publike and worthy an instrument of him. Who is it that lookes upon you, and sees your wayes, but must confess, Now I see that strictnesse and power of Religion may stand with a most generous, sweet, amiable, courteous demeanour; I see it raiseth and ennobleth parts;

## The Epistle

and though it had beene base and fordid pleasure, which were beneath the Dignity of a Man, much more of true Nobility and Generousnesse; yet it knowes how to make use of the Delightes that G.O.D. affords in this world, and orders and guides them so, as by it they are enjoyed with a double sweetnesse, farre above that which others finde.

And yet further, there are two more blessed conjunctions which add much honour to you; the one is a facile yeddableness of Spirit to you, (though much inferior) in any thing where good may be done; and yet a strong, immovable, stedfast, resolute Spirit against that which is evill. It was the high commendation that Nazianzen gave of Athanasius, that he was Magne & Adams, a Land-stake in his power, gentle, driveling nature; and yet an Ademant in his resolution to carriage against those who were evill.

The other is this, (which makes all beautifull and lovely indeed) though God hath raised you high in birth, in abilities, in the esteem of men both good and bad; yet the lustre of the humilitie of your spirit, shines beautifullly thorow all, manifesting it selfe in much gentleness and meeknesse; and this is the height of all true excellency.

A man of understanding is of an excellent Spirit, saith Solomon, Proverbs 17. 27. the word in the Originall is, A coole Spirit. In also posito non alium sapere difficult est, & omnino

Nazianz. in  
Encom. A-  
thanasii.

## Dedicatory.

omino iustitiam & sed quanto iustitiam,  
tanto gloriosius, saith Bernard. Ep. 42. The  
Lord carry on your truly noble and generous  
Spirit, that you may long hold forth the pow-  
er, beauty and excellency of his grace. Let  
the height of all your designes be, to lift up the  
Name of the great God. 2 Corinth. 5.9. We  
labour, saith the Apostle, whether present  
or absent, to be accepted of him: The word  
translated, Labour, infateth the Elegancy of  
it, it is contumelious, and leaves the honour of  
it; it is such a labour as we account it overho-  
nor and glory: We are ambitious; so have  
bigl designes for God, to shew and blessed am-  
bition; whereas the ambition of other men is  
low and base: Infateth profus ambition, quia  
ambire magnation novit, saith Bernard. Ac-  
count your selfe blessed when your God is bles-  
sed. It was the blessing of Sheim. Gen. 9.26.  
Blessed be the Lord God of Sheim; the chiefe  
of Sheims blessings was, that his Lord God was  
blessed.

That which I seeke, is to engage your Lord-  
ship for G.O.D, and to stirre you up to an-  
swer fully the esteeme the expectations that  
men have of you, whose eyes are upon you as a  
publick blessing, and an ornament to the pro-  
fession of the truth.

And yet this I desire your Lordship would  
consider, (as I know you doe) that Religion is a  
greater honour and ornaments to you, then you  
are to it; it doth and will more honour you.

Bern. ps.  
1010.

then

## Dedicatoreſ.

then ever you did or can honour it. Your birth  
made you honourable, but oh how honourable  
have you been, since you have been precious in  
Gods eyes ! Eſay 43. 4. Your parts were al-  
ways hopefull, but how apparently have they  
been raised since Grace hath ſanctified them ?

Although God takes it well at the hands of  
those whom he hath raised in the things of the  
world higher then others, when he ſetts them  
forward in ſetting out his praise ; yet he would  
not have them thinke that he is beholding to  
them, as if the honour of God depended ſo up-  
on them, as it would faile did they not put to  
their help. No, GOD can raise his Honour  
by other means, he can glorifie himſelfe, and  
get himſelfe a great Name, by low, meane  
and contemptible things : It is not because  
GOD bath need of Honour from you, but be-  
cause he delights to honour you, that he is plea-  
ſed to uſe you in his ſervice. It is an advance-  
ment to whatſoever greatness you have in the  
world, to be employed for God, were it but in  
the meanest ſervice he bath to doe. Where  
the Hoart is right, even in that it glorifieth  
more then in all the dignity that earth can put  
upon it : But yet the greater Instruments the  
Lord raiseth up for his glory, the greater ſer-  
vice he callſ them unto, the greater things may  
we hope he intends for his Church.

When Saint John ſaw the Elders casting  
down their Crownes before the Throne, ſay-  
ing ; Thou art worthy, O Lord, to receive  
glory,

## The Epistle

glory, and honour, and power, Apoc. 4. 10.  
soon after Saint John saw every creature in  
Heaven and on Earth, and Sea, saying, Ble-  
sing, Honour, Glory, and Power, bee unto  
him that sitteth upon the Throne, and unto  
the Lamb for evermore, Chap. 5. x3. And soon  
after that, he saw Christ with his Crown up-  
on him, going forth conquering and to con-  
quer, chap. 6. 2.

What great mercies might we expect did we  
see GOD raising up truly Noble and Gene-  
rous Spirits, more generally in the great ones  
of the earth? did we see the Elders and Nobles  
casting down their Crownes before the Throne  
of the Lamb, willing to deny all their glory,  
and excellencies, and estates, for the raising  
up the glory of Jesus Christ?

Certainly God hath great things to doe in  
this latter Age of the World, and hee is a God  
with whom there is as great abundance of Spi-  
rit as ever; when his time comes, how soon will  
such a thing be, as the raising mens Spirits to  
higher and more noble deignes, then now wee  
can imagine?

The observing the Frame and Worke of  
your most pretious noble Spirit (Right Ho-  
nourable) put me upon the Thoughts of this  
Argument; the chiefeſt Booke that I made  
use of for the inlarging my Meditations in  
it (next the Scripture) was that which I  
joyfully beheld in your ſelfe, and your Noble  
and much honoured Lady; highly honoured  
and

## The Epistle

and loved, and that deservedly, in the affections  
and hearts of all, who know Her, and the Truth,  
John Ep. 2. v. 1. & 2. but could no bair never  
such gracious Principles appeared in your  
Spirits, such Divine Rules by which you were  
guided, those high and noble employments in  
which you delighted, those blessed qualifica-  
tions, which as so many Diamonds in their  
lustre and beauty, sparkled that Light, that  
Freemess, that Strength, that Publicknessse,  
that Holinessse, &c. Those Comforts of a  
higher nature then the common drossie comforts  
of the world, that you chose to your selves, to  
satisfie your Spirits in, and found content-  
ment in the enjoyment of; that caused the di-  
lating of my thoughts about these things,  
and now making known themselves publickly,  
they crave patronage from your Lordship,  
who have been the originall from whence they  
came.

And here I humbly present them to your  
Honour, and to your vertuous and Noble La-  
dy, as a Glasse wherein your selves and others  
may see the frame & workings of your spirits;  
I dare say, that all who know you, and know that  
I had the happiness to be so neare unto you,  
and to have such interest in you, will say, that  
I had my chiefeſt help in this Argument from  
your ſelves; so that if any ſhall be at all affected  
in reading of these few Notes of mine, I may  
ſay to him, as was ſaid once, to one who was de-  
lighted in hearing an Artificiall imitation of  
the

## Dedicatory.

the sweet Note of the Nightingale; What if you heard the Nightingale herself? So I; whereif you saw the workings of the gracious, sweet Amiablenesse, true Noblnessse, Generousnesse of such Spirits themselves? Such a light I blesse God I have seen, and I shall endeavour to stirre up others to blesse God with me for it. And now that I might have occasion to make an Honorable and thankfull mention of your Name's; I have presumed to make my privat thoughts publick to the world, and to present them to your Lordship, humbly cravinge pardon for this bold attempt, and for restring.

June 30. 1638

Your Honours in all humble  
and due obseruance,

Jer. Burroughes.

## Doggerel.

the better Part of the Nightwatches; While it  
you bring us Nightwatches, tell us; so I  
will bring you the best of the Nightwatches; or if you  
will bring me the best of the Nightwatches, I will tell  
you what I think of them; and if you will bring me  
the best of the Nightwatches, I will tell you what I think of  
them; and if you will bring me the best of the Nightwatches,  
I will tell you what I think of them; and if you will bring me  
the best of the Nightwatches, I will tell you what I think of them;  
and if you will bring me the best of the Nightwatches,  
I will tell you what I think of them; and if you will bring me  
the best of the Nightwatches, I will tell you what I think of them;

Page 30. 1838

You Honors is in the pump  
and the op[erative]

Jct. Mitiongues.



# TO THE CHRISTIAN READER.



THE Church on Earth is ever militant, continually assailed by the Dragon and his Angels, their power and policies are only improved against it. The Scripture tells us of *Principalities, Powers, Rulers of darkness, spirituall Wickednesse* in high places, which are the Officers of the God of this World, appointed to doe mischief. It tells us of the Method, Devices, Wiles, and Deeps of Satan, of Errors, strong Delusions, damnable Heresies, and Doctrines of Devils, which are to deceive. Through Satan and his Instruments many are wounded, many deceived in this, as in former Ages. Doth not the Foundation of the Church and Kingdome of Christ shake? Is not the houre of temptation upon the World? It is behoovefull for us to looke up to our Spirits; if they bee not choyce and gracious, we shall faint in the evill day. This Booke discovers what a choyce and gracious

Revel. 12.

Ephes. 6.

## The Epistle

gracious Spirit is, that so knowing thy selfe,  
thou mayst receive Incouragement, if right,  
or be incited to look about thee, if false.

Art thou indued with such a spirit as here  
thou mayst finde? Nothing in the World,  
in Hell, or in thy Flesh, shall be able to con-  
quer thee; ~~for Christ himselfe~~, thou shalt in-  
dure such crosses and contradiction of sin-  
ners, as these times are bigge with; thou  
shalt despise the shame, and bee able to resist  
to blood, if G. & D. shall call thee to their ho-  
melye ylliant i noo, Ingil.

A. & S. 11. 1. 5

. d. lady

Heb. 11.

What excellency of spirit was in Saint Paul,  
when hee took it ill that they diswaded him  
from going up to ~~Jerusalem~~, where hee was  
to meeke with sharp afflictions; ~~what meane~~  
~~yea in the grand breaking Heart~~ I saith hee, for  
I wonder not to be bounde early, birt also to  
saftey of Jerusalem for the Name of the Lord Jew  
sone Christ. Moses refuseth to be called the  
sonne of Pharaohs daughter, though himselfe  
or some of his posterity might happily have  
come to the Kingdome by it, and chuseth all  
afflictions rather with the people of God, &c.  
He would not become an Egyptian, though of  
the Royall Stemme Aburnabide an Hebrew,  
that were Abomination to the Egyptians; Hee knewe,  
that the reproach of the Mem-  
bershippe was bounde to the Head, and would  
bee well recompensed by him; And there-  
fore hee will suffer afflictions, and esteeme  
the reproaches of Christ above all the Treasures  
that can be had in the world, and the excellency of

gloriouse

*To the Reader.*

of Egypt, a greater patrimony, saith *Ambrose*.  
So base are many Spirits in this Age, that  
they had rather censure then trace his pra-  
ctice.

*Scaliger* tells of a Tree, to which when a  
man commeth, *Ramos constringit*, but when  
he departs, *Ramos pandit*. Too many are like  
this tree; when any Ministers or Christians,  
that have the reproach of Christ upon them,  
come near them, and have to deal with them;  
let relations, promises, engagements, be what  
they will, they shrink up themselves, are  
troubled, fadded, and perplexed, thinking it  
disgrace unto them to have to doe with such;  
but when they are gone, then their hearts di-  
late again, and their faces grow pleasant:  
such an adulterous generation there is, that are  
ashamed of Christ in any of his poore, repro-  
ch'd, despised members; and not onely ash-  
amed, but like that plant called the *Tartarean*  
*Lamb*, which in shape and proportion an-  
swers the Lamb, but grazeth and eateth up  
the grasse round about it, suffering no green  
ching to be neare: And these men are Lambs  
in shape, but eating up every green thing that  
is neare unto them. *Psal. 14.4. They eat up my*  
*people as bread;* they are the food their malice  
feeds upon.

It is obserued, the Pope was so busie and  
hot against *Luther*, that he neglected to look  
to all Christendome against the *Turki*; such

Exhibit 181  
S 27, 18.

1 Sam. 22.

bifenesse was in Popes breast, that he could  
easier have digested *Mabonantisme*, then *Lut-  
herantisme*; and that we not thinke that the  
*Alcoran* would be welcome to those Confes-  
tors, who have enjoyned their burdened in  
conscience to burde their Bibles for penance;  
this, some living know to be struth. There is  
much basenesse in the spirits of men, and upon  
little occasion it veths it selfe. *Doge* had a  
malicious murderous spirit in him, and spate  
not those that ware the *Linen Ephod*. The  
rich man, *Luke* 16.19. was all for earth, and  
nothing for heaven. A great man finding his  
sicknesse increasing, caused his bed to be made  
between, or upon his Coffers, where he had  
much gold; a Lord came to him, and wished  
him to go to his chamber, and not lie therein: is  
answet was, I am well where I am, so long as  
I can tarry, for I am neare unto my friends,  
meaning his Coffers and his Gold. What  
drossie corporall soules have such men? The  
*Gallians* drove Christ out of their Countrey;  
they esteemed their Swine above a Saviour:  
*Demas* embraceth the present World, *Ananias*  
and *Sapphira* reserve a portion for themselves:  
such spirits ever have been, and will be in the  
world. Spirits they are as much beneath com-  
mon reason, as those mentioned in this worke  
are above it. It is choyce, not common spi-  
rits, that will honour God in stormy times.  
Had not a choyce and excellent spirit been  
in

in Nehemiah, the plots and practises of the enemies would have daunted him; but take a view of his spirit: *Should such a man as I am flee? And who is there, that being as I am, would go into the Temple to save his life?* He will not go in. He had a good cause; a good conscience, a good God, which advanced his Spirit to such resoluteenesse, that he would not take Sanctuary, and disparage either of them by his feare or faint-heartednesse; when hee saw the Sabbath profaned, hee hid not his eyes from it, but contended with the Nobles about it.

Neh. 6. 11.

Vers. 1, 17

What Divine Spirits were in the three Children? Could Nebuchadnezzars greatness, mandates, threats of of the fiery Furnace, force their spirits to false worship? *Be it known unto thee, O King, that we will not serve thy Gods.* Here they did obediently disobey, \* knowing that nothing pleases God, but what hee hath commanded in his Word: they would not deliberate in this case, *We are not carefull to answer thee, say they.*

Dan. 3. 18.

\* As Great-bread Bishop of Lincolne once answered the Pope.

When any enticements come to draw us from the worship of God, we should stop our ears, charm the Charmers never so wisely.

Charles the Emperour, and two great persons in this Kingdome, soliciting King Edward the sixth, to allow his sister the Lady Mary to have Mass, would not listen, but bade them be content, for hee would spend

## The Epistle

See Act and  
Meth. 2 Vol.  
P. 553.

his life, and all that he had, rather then agree, and grant to that he knew certainly to bee against the truth ; the suit being yet pressed, he burst out into bitter weeping, and sobbing, desiring them to desist. The motioners seeing his zeale, and constancy, wept as fast as he, and told one, that hee had more Divinity in his little Finger, then they had in all their Bodies.

What a choyce Spirit was in that young Lord Harrington, who was a man of prayer : he prayed twice a day in secret ; twice with his servants in his chamber, and joyned at appointed times with the family in prayer : Hee would never be idle, but alwayes well, if not religiously employed ; he meditated on fourte or five Sermons every day, retaining five or six in his memory alwayes ; hee kept an exact account of his life every day, very conscientious of honouring God to purpose, in publick and private ; on the Lords day hee would repeat both the Sermons with his servants before Supper, and write them downe in his Night-book before he slept, and on the morning of that day, he would as he made him ready, repeat those Sermons hee had heard the Lords day before. And for the Sacrament, he received it very frequently, and alwayes fasted the Saturday before, spending the whole day in examination, prayer, and humbling himselfe, that so he might be fited to feast with Christ : he gave away the tenth part of his estate unto the

See Stock in  
his Funeral  
Sermon.

*To the Reader.*

the poore, and pious uses, besides his occassionall charity when he was abroad? Here was a choyce Spirit, beautified with variety of graces, not unfit for great and mean to popound for their pattern.

*Daniel in Babylon* would not defile him selfe with the portion of the Kings meat, nor with the wine which he drank; he had rather eat pulse then defile his conscience. When the whiting was signed, the Lions Den threatened, did he muffle up his Religion, and shrink up his Spirit? hee would not shut up his window, nor dimisshis prayers, but thrice a day prayed, and gave thankes unto his GOD, as he did afore time. Here was a spirit for GOD and his wayes, and hot for the times.

Happily some temporizing politician will charge *Daniel* of Indiscretion: No, it was the excellency of his Spirit, that in case of danger, and that of life, he would not separate exterrnall Profession from inward Faith, when GOD should lose by it; And what? Dost thou charge him with indiscretion, whom the Scripture commends for his wisdome? It was a proverbial speech, *Wiser then Daniel*, *Ezechiel 32. 3.* and his heart did not accuse him for that indiscretion, when he was in the Lions Den: For his faith, *Innocency was found in him*? he was not ashamed of his godlines; that had raised him, and hee would maintaine the honour of it.

Such Spirits have true excellency in them, and  
are not shie of the wayes or servants of God,  
when the floods of iniquity over-flow, and  
threaten to beare down all.

Fearfulness to appeare in Gods cause, is a  
part of the old man, and when God puts into  
his [another] a new Spirit, that wastes thy fear-  
fylnesse; the more thou hast of Gods spirit,  
the more thy old timorous cowardly spirit is  
abated. *Math. 9. 16.* That is put in to fill  
up, takes from the garment; and when grace  
fills up a man, it takes away from the old man,  
the old basenesse, feare and dastardlynesse in the  
cause of God, and a holy undaunted resolution  
is begotten in thee to justifie, wisdom, al-  
though thou dammifie thy selfe.

Dan. 6. 10.

According to the fulnesse of mens spirits  
are their carriages, with more or lesse confi-  
dence in their undertakings; If Satan have  
filled the heart, men will boldly serve him,  
*Act 5. 3.* *Why hath Satan filled thy heart to  
lie unto the holy Ghost?* Satan had filled his  
heart, and therefore he feared not to lie unto  
God himselfe. *Dien* saith upon the place, *In-*  
*plerò cor nterius est endacem cum reddere,*  
and heretics that place, *Hesler* 7. 5. *Quis hic  
est qui impluit cor suum ad faciendum sic?*  
Who is hee that hath filled his heart? In our  
Translations. *That durst presume in his heart  
to doe so?* Hamans heart was filled with ma-  
lice, and that made him bold to attempt the  
destruction of all the Jewes: And where  
god-

godlinesse fills the heart, there will be as ven-  
turous and bold attempts for God, Paul be-  
ing filled with the Holy Ghost, set his eyes on  
~~Elymas~~, and so chundred and lightned against  
him, that presensly his proud ymalitious spirit  
was blasted.

Acts 13. 9,  
10.

When the heart of a man is filled with di-  
vine Truths, it is not the presence of men in  
highest place can daunt it. Elymas had a  
double portion of the spirit of Elijah, and  
did the greatness or wickedness of Japh-  
eth daunt him? There appeared a Deity in  
his very speech and Spirit, 2 Kings 3. 19.  
*As the Lord of Hosts liveth, before whom I  
stand, surely mere is not that I regard the  
prosperity of Lebosaphat, the King of Isudah, I  
would not look towards thee nor see thee. Hee  
had a fulnesse of Gods Spirit in him, that  
could speake thus to one of the Gods en-  
taughted by the world.*

When a mans heart is filled with Divine  
Influence, he feares not the enemies of good-  
nes, neither is ashamed of ought accompanys  
godlines. 2 Tim. 1. 7. 8. *God hath given us  
the Spirit of power, of love, and of a sound  
mind; be not thou therefore ashamed of the te-  
stimony, &c.* When the power of God is in a  
mans spirit, hee will not bee ashamed of the  
Gosse, nor refuse to share in the afflictions of  
the Gospel.

It is the Honour of Religion, to have such  
Disciples as wil own her, & stand for her at all  
times,

The Epistle

ym. 5., and that with an undaunted courage,  
*Acts 4. 8, 9, 10, 11, 12.* Peter was filled with  
the Holy Ghost, and said; Be it knowne unto  
you all, and all the people of Israel, that by the  
Name of Jesus Christ of Nazareth, whom you  
crucified, whom God raised from the dead, even  
by him doth this Man here stand before you  
whole: This is the Stone which was set at  
nought of you Builders, &c. And after,  
when he and John were commanded silence,  
what said they? Whether it be right in the  
sight of God, to bearken unto you more then  
God, judge you. For we cannot but speake the  
things we have seen and heard?

It is a brand upon Nicodemus, that he came  
to Christ by night; and so of the chiefe Ru-  
lers that beleaved on him, but because of the  
Pharisees did not confess him, lest they should  
be put out of the Synagogues: But it was Ni-  
codemus praise, for that hee had got boldnes  
to speake for Christ, when vilified, though him-  
selfe suffered much reproach for it: This  
shewed some excellency and growth in his  
spirit, that he could both speake and suffer for  
Christ.

So Joseph of Arimathea was timorous, as  
*John 19. 38.* but being filled with grace, He  
went in boldly to Pilat, and craved the Body  
of Je. ms, *Mark 15. 43.* With what holy  
boldnesse did those men march through re-  
proaches, afflictions, and persecutions for the  
Truths sake?

Re-

*To the Reader.*

Reader, Swallow thou this Book, as Esaias did his Roll ; and thou shalt bee inable to doe as much. Principle and fill thy Spirit with the pretious Truths contained in this little Treatise, and thou shalt finde thy drooping Spirit to receive a Heavenly Warmth to come upon thee, and a holy boldnesse thrusting thee forward for G O D and godlinesse.

Wickednes is too bold, and godlines too shame-faced ; it hath lost and suffered much through mens cowardlines.

Reade, meditate, and feast thy Spirit with what thou herein findest, and thou mayst walke bold as a Lion through the midst of a crooked and perverse generation ; thou shalt daunt Wickednesse it selfe, and make Religion truly beauteous and honourable.

If thou shouldest say, This Booke might have been kept in, there are too many already ; I answer thee, therbee many, but few to purpose. The Sea is full of Water, yet G O D addes daily to it, by Rivers and Showres. Many would feare little, if new booke were not set forth daily. Booke doo quicken up a drowsie Age to the best purpose. New books are like new fashions, taken up at first with affection.

Notwithstanding all the Munition of the Kingdome, there is new made daily. Books are more needfull then Armes the one defends the

the body, the other the soule. If thy Spirite be  
choyer and righ, thou wilt acknowledge  
this Worke, solid, spirituall, and such as hu-  
ererto thou hast not met with many like

If Trees be known by their fruit, what o-  
ther sentence may be passed upon the Compo-  
ser of it, but that he hath profited in the  
Schoole of Christ above thousands; hath had  
a large operation of Gods Spirite in his owne  
soule, attained to a choycenes and excellency  
of Spirit himselfe, and that he hath clearly  
differenced betweene pretious and base spi-  
rits?

I shall appeal to thy selfe, Christian Rea-  
der, when thou hast perused this booke, whe-  
ther thou wouldest have had it buried in the  
dark. If he deserves a Curte that wish-holds  
Corn, Proverbs 11. 26. thou wilt bless God  
for this Corn the Author hath sent to market.  
God made him a Fountaine not so to be sealed  
up, but to flow for common good. Verita-  
tem qualem est aurum sapientie. In a Fountaine  
sealed and treasures hid the Author knew was  
little profit. He hath let out himselfe to adya-  
nges, taken this off from his owne Spirite,  
to purpon thine.

Doe thinke endevour to better thy selfe by  
it, and if thou gettest any good, give unto God  
glory: if none suspect thy spirite, and spare thy  
censures: The Authors Spirite is above them,  
and counts it a very small thing to be judged  
of

*to the Reader.*

of mans judgement. My prayers are, that thou  
mayest profit much, attaine true excellency of  
Spirit, and follow God fully all the dayes,  
that so thy end may bee comfortable and  
glorious.

*The Christian Friend.*

**W. Greenhill.**

**W. Greenhill.**



but alreadynesse god wyl ha vte of me  
**Courteous Reader,**

These Bookes following are printed  
and sold by *Francis Eglesfield* at the  
Marigold in *Paules Churchyard*.

**B**Yfields *Commentary on Peter* in fol.  
**B**Oates *on Iude* in fol.

*Orlando Furioso* in fol.

*Debitor and Creditor* by *Carpenter* in fol.

*Alians Tacticke*, or the *Art of embassai-*  
*ling an Army* in fol.

*Wards Animadversions of Warre* in fol.

*John Taylors workes* in folio.

*Heywood of Angels* in fol.

*Pareus on the Revelation* in fol. *English*

*Goulstoni Rhetorica* in quarto.

*Gunters Workes* in quarto compleat.

*His Scetor alone*, in quarto.

The Works of Sir Richard Baker, viz.,  
*Meditat. and Disquisit. on the Lords Pray-*  
*er*, in quarto.

*On the first Psalm*, in quarto.

*On the 7 penitentiall Psalms*, in quarto.

On

- On the 7 Consolatory Psalms, in 4°.  
On the Creed, in 12°.  
On the 7 dayes in the week, in 12°.  
The Soliloquy of the Sable, in 12°.  
An Apologie for Laymens writing, in 12°.  
Cato Variegatus, or Cato's Morall Dic-  
tions translaed into English verf, in 4°.  
Dr Prestons golden Scepter, in quarto.  
His Five Court Sermons, in quarto.  
Cus. works, or the needles excellency, in 4°.  
Dr Sids Light from Heaven, in quarto.  
His Lidia's Conversion, or  
The Riches of Mercy, in 12.  
Dr Playfers Sermons all compleat, in 8°.  
The Hand-maid to Arithmetick, by Nich.  
Hunt, in octavo.  
Fosters Art of Dialing, in quarto.  
Bartons Arithmetick, or Napier's Bones,  
in octavo.  
Butler of Bees, in quarto.  
Seamans Secrets, in quarto.  
Fletchers Comment on the first Psalme, in  
quarto.  
His Purple Island, in quarto.  
His Joy in tribulation, in 12.  
Introduction to the Sacrament, by Mr Pem-  
ble, in 12.  
Burthen & Burthen of a loaden Conscience.  
in 12.

- Micqes Large Catechisme in 8.  
Nichols Catechisme in 8.  
Gurney on the Sacrement, in 12.  
*His demonstration of Antichrist*, in 12.  
*History of Heliodus* in ten bookes, in 4.  
Astrops Fables in English verse, with pi-  
ctures, in 8.  
Quarles his Emblemes, with Hierogly-  
phishes, in 8.  
*The usefulness & excellency of Christ*, in 8.  
*Dives of Confablas* by Justice Layer, in 8.  
*Sir Edward Deringes Speeches* in 4.  
*His Proper Sacrifice* in 4.  
*Posselii Syntaxis Graeca*, in 8.  
*Gads Summons to reparation*, by A. Hart-  
net, in 12.  
Juelli Apologia, Graecat. in 8.  
Idem latine, in 12.  
Mr. Bonds Job in the West, in 4.  
All his other Sermons in 4.  
*Doctrine of the Bible* in 8.  
*Cottons Gospel conversion* in 8.  
Sandersoni Log ca, in 8.  
Claphams Briefe of the Bible, in 12.  
Bp Halls occasionall Meditations, in 12.  
Clerke Formulae Oratoriae, in 12.  
Dixon on the Hebrewes, in 8.  
Sheltons short-hand writing, in 8.

Wol

Dedicatory.

Wollebii Compend. Theologiae, in 12.

Gerards Meditations English, in 24.

Spare Minutes, or Warwicks Meditations,  
in 12.

The Map of England with the Kings.

Dix's short-hand writing.

Lucians Dialogues in English, in 4.

Holiday Philosophia, in 4.

Venetii Historia, in 4.

Hookers Soules possession of Christ, in 12.

Grosseto's Sermons in 8.

Osiander's Manuel of Controversies, Eng.  
in 8.

Smiths Miserie of mans miseries, in 12.

Shutes Caecisme, in 8.

Wit and Mirth by John Taylor, in 8.

Garden of Spirituall Flowers, in 12.

Bible-battles, in 12.

Monuments of the Saxon Tongue, by  
Lisle, in 4.

Burroughes Moses Selfe-deniall, in 8.

Gaule of Witches, in 12.

Ainsworth's Communion of Saints, in 8.

His Arrow against Idolatry.

Dilectionis.

W. spic. C. p. l. f. T. p. o. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /  
C. d. r. /

C. d. r. /

## A GRACIOUS SPIRIT, A choice and a precious SPIRIT.

Sh. 14. 44 V. 12. 13. 14. 15.  
**B**less my servant Caleb, because he had another  
spirit with him, and hath fully known me; fully  
I him will I bring here into the land, whereunto I  
sent him; and his seed shall possess the said land  
for ever.

### C H A P T E R F I F T E E N

**W**hat thou other spirit, which really made  
such differing from thy master?

**N** these words we have  
God's approbation of Ca-  
lib, accepting his faith-  
full service in these times,  
by he gave of the good  
Land, encouraging the hearts of his  
people to go into it: As for the other  
that were lost, God denounces against  
them, they shall never see that good

**E** Land;

*A gracious spirit,*

.2.

Object.

Land; But my servant Caleb, &c.

First, God's commendation of Caleb.

Secondly, his blessing upon him.

For the first he says 3. things of him.

1. He is my servant.

2. He hath another spirit.

3. He hath followed me fully.

*He is my servant.* It is a great honour to be the servant of the blessed God, and to be acknowledged so by God himself. We should not look at our services to God only as duties enjoyned, but as high privileges, as dignities put upon us; we should glory in his service. It was a part of that glorious reward of those who came out of great tribulation, who washed their robes, and made them white in the blood of the Lamb, that they should be before the Lord, and serve him night and day. *Apoc. 7. 1.*

[*My servant*] He hath shewed himself to be my servant indeed; I will bear ever own him, what ever others did, he continued faithfull with me. To be a servant unto the Lord, is an honour, but to be acknowledged *faithfull*, that higher. *I have obtained mercy to be faithfull*; *faith*: *Saint Paul.* To be *faithfull* in service, is, not

*1 Cor. 7. 23.*

not only a mark of boasting, but also  
but it is a great obtained mercy.

2. *My sonne was he* is surely then  
tainted hold, and so in the former place  
verses 12 and 13 give us no better  
gloss than this. *Hee mentioned his  
wife*, for surely he followed the Lord  
fully, as well as David : *truly* written.

.1.1.1.  
.2. .8.3.  
Quest.

Answ.  
albidenis  
q. 54, 55.

3. *Some think that Christ at the first  
did conceal himselfe, although after  
did declare himselfe fully ; but certainly  
this shall be seen a very great sin of his, to  
conceale himselfe in such a manner of God,  
to have shoud us Nefer, for the saving  
himselfe he woulde not have paffed with  
our former signification of Gods displea-  
sure against him for this ? But Christ  
God promises by his selfe, that he shall enter  
into the Land together with Israel. O  
therefore for this sake at the first ex-  
treme the most burthened of the people  
is speaking, because he was of the most  
burthenable Tribe, one of the chiefe of  
the Tribe of Judah, and Judah was of  
Simeon : And besides, concerning his  
fathers faultes laid on him. It might be  
the more suspected that he might speak  
against his father, against whom the peo-*

ple now manured, because of the straits they were brought into by him. And besides, others think, that Moses here relates this by *Infusio*, That *Infusio* was used in the penning of this relation; and therefore the lesson is said concerning *Infusio*.

*Serarius l.1.  
Iof. c.8. q.6.*

*Lorinus in  
Num. 14.  
24.*

*Implicitus fo-  
gu.*

*Another spirit:* The spirits of the rest were base and cowardly, poore, dead, unworthy spirits, but he had another spirit, went not that way. There is a strange conceit some of the Jewish interpreters have of this other spirit, that is, say they, *Galeb* and *Jephun*, when they were in the Land, and in their journey, they said as the rest of the Spies did, and concealed their purpose of declaring any other opinion they had of the Land, than the others had, and this they did for fear of their lives at last when they came before *Mosse*, and the children of Israel, then they had another spirit, and spake plainly what they thought. Many such crafty interpretations of Scripture we find amongst them; God having given them over to the spirit of blindness. [He fulfilled his promise]

The words are, He fulfilled it followed me:

me: Nothing could take him off from me, what ever therefore becomes of the rest, he shall possess the Land; and his seed with him. I intend only to handle the two latter commendations of Caleb.

First, that he was a man of another spirit, and overluminous below and above it.

Secondly, that he followed God fully. And herein, first, severally; secondly, in the reference of the one to the other.

For the first, the Point is, It is the excellency of godly men to be men of other spirits, of choice spirits, differing from the common spirits of the world.

1. Cor. 2. 12. We have ~~not~~ received the spirit of the world, saies the Apostle, but the spirit which is of God: There is a great deal of difference between our spirits and the common spirits of the world. There is a vile spirit ruling in the world, As Eph. 2. 2. A spirit that works strongly and actively in the children of disobedience. But of the godly it may be said, as it was of Daniel, chap. 6. 3. an excellent spirit was found in him, so surely an excellent spirit is found in them.

Herein,

in part.

What is this other spirit? wherein the excellency of it lies.  
 2d. Apply it. 3d. Prove it. 4th. Conclude it.  
 1. Now the first is this, first, a spirit, that  
 hath other principles, a better principled spirit than the spirit of the world.  
 The spirits of worldly men have base  
 corrupt principles, by which they  
 judge of things, by which they are led,  
 according to which they savour and se-  
 lish whatsoever is propounded to them.  
 The violence and power of these, ap-  
 pears in the ways of the world; but  
 the spirit of the godly are acted by di-  
 vine, heavenly, holy principles, that  
 carry them to God, to divine and hea-  
 venly things; they carry them by a  
 kind of natural instinct, the frame of  
 their spirits is so principled, that by as  
 it were a natural instinct (natural, I  
 mean the new nature) they savour of  
 spiritual and heavenly things, their  
 hearts worke after them, cloze with  
 them, unite themselves to them, and  
 much sweet and contentment in them,  
 are fastned and setled unto them. What  
 is the reason the same truths propoun-  
 ded, set before divers spirits, whose na-  
 turall

turnall parts are equall, one sees much excellency in them, receives them, reliishes them; the other looks on them as mean and foolish things, wonders what men see and find in them, they are unsavoury to them, their hearts turn away from them. This is from their divers principles. Where the spirit is well principled, it is carryed on sweetly and strongly in Gods wayes, though the natural parts be weak, though objections against them many, pretences for evill wayes faire, yet these divine principles are as abundant, awaite upon these spirits, that catracts on the soule still toward God; when all is said there can be against Gods wayes, and for sinfull wayes, it will, it cannot but hold the conclusion. Surely Gods waies are good. As that blessed Martyr said, *I cano dispone for the truthe, but I can die for the truthe.* These principles cause if not a disputative knowledge, yet a savoury knowledge.

Periwaide a man by most subtil arguments, eloquent orations, that what he tastes sweet, is bitter, perhaps he cannot answer all you say, but yet he knowes

Sapida scien-  
tia

the thing is sweet: So the spirit principled right with grace, having the savour of the knowledge, as the Apostle speaks, though many subtil wiles of Satan and eloquent persuasions from the wisdom of the flesh be brought to per-  
suade to the contrary, yet still it lies, It is good to walk in the wayes of god-  
liness.

Every life hath principles according to the nature of it, receiving to it selfe things suitable, or turning from things disagreeable to it; the vegetative life according to the nature of it, so the sensitive, and the rationall life, and the life of grace according to it. Most mens spirits are led by the principles of a sensitive life, few live so high as rationall principles reach to. There is a death of the soul in this respect, onely God puts in by a common work of his Spirit, some common notions, which app're in some which give but a glimmering light, and are very weak; but where the life of grace is in any soule, there are principles of a higher nature, ful of light and beauty, carrying the soule to high, spiritually, supernaturall things, for the attaining

attaining to, and enjoyment of the highest good. Other creatures under the rationall, are made for the enjoyment of no higher good, then is within the compasse of their own natures, and therefore their principles are only to receive in such good things as are suitable to those natures, and in them they rest satisfied; for they are capable of enjoyment of no higher; to say, they cannot enjoy any higher. Indeed they are of use too, and were made for that end, that they might be serviceable to some higher good then themselves; but this they enjoy not. The destruction of their natures, is the highest use that creatures which are above them, have of them. But the rationall creature was made for a higher good then is within the compasse of its own nature, and was so to enjoy this; and the fuller it doth enjoy it, the more perfected it is. Now then, there are required principles of life accordingly to carry these creatures higher then their owne natures, to have the fruition of that good they were made for, and to be blessed in the enjoyment of it. Now these are the principles

principles of Grace, with which this other spirit is endowed; higher above the principles of reason than the principles of reason are above the principles of sense, and thus it is in man his spirit. And  
Secondly, in works by another rule; every thing is guided to its end by some rule, which is a beam of God's wisdom; no creature under the reasonable, knows either its end or rule; but is acted by God to that it was made for; but the reasonable creature is of such a nature, as is capable of the knowledge of both; and therefore cannot be happy without the knowledge of both; and working accordingly. Now it is a great mercy not to mistake in the rule that leads to eternall life, to see it, & act by it; most of the world mistake here, their spirits are led by false rulers; they goe according to sense, according to their owne carnall apprehension of things, according to their owne wils, would have the rule of their actions from their own spirits or else according to the common course of the world, as Eph. 2. 12. That whilst men telle lies themselves in, that they goe according to the common religion.

course

courte, is one of the most apparent arguments that is, that yet they are strangers from the way of life: but the godly they make the Word their rule, they look up to the mind of God, to see the beam of Divine wisdom: let downe from heaven, to guide them in their way, they look to it for direction, give up themselves to it, dare venture their comforts, estates, safeties, souls upon it. *Thou shalt guide me by thy counsell,* saies David, *and so bring me to thy glory,* Ps. 73, 24. A godly man thinks it a most unmentionable thing to make the examples of men his rules, it is for beasts to follow the herd: Examples of men cannot satisfie his conscience. A godly man works for eternitie, and therefore is carefull to work by rule, as a man when he works in a work that concernses his life, erects a frame that must be for continuance; he makes sure of his rule, layes often his rule to his work. When God erected the frame of the world, which was to last but for a few yeares, he made all by waight and measure: The frame of mans actions here, must be for eternitie; and therefore a godly man dares venture upon

*Philo Judaeus*  
in his Book  
entituled,  
*Omnis pro-  
bus liber,*  
tels of the  
*Pythagore-  
ans,* that in-  
ter *Sacrae*  
*principia,* this  
was a prin-  
cipall, Per-  
sonam publi-  
cam ne in-  
gredere.

*Argomen-  
tum turpi-  
mum est tur-  
ba, saies Se-  
neca.*  
*Ti sic Zer-  
ras ex ad-  
uerso doceat-  
ris sit.*

on no other rule but that which is divine; he looks at the Word, not only at the notions of it, and that excellency and beauty he sees in it, shining a great way off; but as a light to his feet, a Lanterne to his steps, holds it close to his feet, to guide him in his going, knowing that every step he goes, is either to hell or to heaven; and this doing, he may look up with comfort for that blessing of God upon his servants, *1 Sam. 2. 9.* *He keeps the feet of his Saints.* His way is like the way of the Mariner, guided by the heavens.

Thirdly, another spirit: that is, employed about other things; it is not for mean, base services, but set on work about high and honourable employments. As men of place and dignity have, or ought to have, other spirits differing from ordinary spirits, they cannot endure to be employed in mean and dishonourable works; no, those fit for mean base spirits. While other mens spirits are busied about low, poor things and are content in these, minding nothing higher; they are busied about great affaires of State, the high things

*Eadem rei-*  
*que hanc vice-*  
*tiam quart*  
*operiter, qua*  
*in alio iter*  
*navibus que-*  
*ritur, nisi ali-*  
*quid caelitu-*  
*rum obser-*  
*pens, incer-*  
*tae turbibus*  
*vagatur,*  
*quisque*  
*rección iter-*  
*vice tenere*  
*titinet, non*  
*terrora debet*  
*aspicere sed*  
*calum; et si*  
*apertissim lo-*  
*quar, non ho-*  
*minem debet*  
*sequi, sed*  
*Deum.*  
*Lactant.*  
*I.6.c.8.*

kinges of the Kingdome , consultations  
done; and translacons of the great bu-  
inesses of the Common-wealth. It was  
the bafonie, and dishonour of Domi-  
nicks spirit, who though a great Empe-  
reuer, yet basid himself and spent great  
part of his time in cloching of Alice, and  
to of a lesser xer his spirit, who spent a  
great deale of time in making knuts of  
knives of Box, and so forth.

Thus godly men account it too mean  
thing, for their spirits to be busied a-  
bout, joys, & such employment; while  
the spirits of other men are busied a-  
bout meat, drink, cloaths, play, money,  
wif, and are taken up in these poore  
things, the spirits of the godly are taken  
up in contemplation of the glory of the  
blessed God, the beauty and high exco-  
llency of Jesus Christ, the great Coun-  
cils of God, in the greatest work that  
ever he did, the work of man's Redem-  
ption, the greatest mysteries of the God-  
head, the gloriest things of the Kingdom  
of Jesus Christ, the great things of eter-  
nity; the interstitiue have in all the  
good in God, Christ, Heaven, about the  
extinguish the glory of the blessed God  
in the World, lifting up his Name,  
working

working together with God in glorifying himself, observing God's ways in his glorious works of Creation and Providence, propelling and filling them selves with the glorious appearing of the great God to joy him with the blessed creatures, the Angels and Spirits beholding, magnifying, praising, worshiping and admiring the works of all glorious things fit for the spirits of the godly, aby reason Qfure able to the spirits of the world, as also gazing upon him in admiration, neither with a foolish or unprofitable eye. A godly man in imitation may indeed have in the heart love & pleasure, but his spirit is not restanted, and taken up, ob-  
satisfied with abofit thing as any creature object for him, so that his spirit on the working, they are subjects holden unto any principle, the first & A main symbo-  
num other is not desiriting, the second & last point with children in how-  
thing, where he is desirous of any thing his spirit  
and qualities he doth with cheerfully inclining,  
if indeed he should desire him to assist his  
sister in such things, it would argue  
a childlike spirit inhabiting. Of the two  
bowes by this spirit is carried together  
and by this spirit of the world both ar-  
rived to

use, pleasure, honour, earth, and all, is it now for me to tell you, that God doth not only ordinary work, but the best things he doth cover the sides of Gods worship, celestial, how wondrous thy ends! And higher than the excellency of the Highest, who had the most brave spirits the world had in either time, aimed no higher then truly to work according to reason to please his creatures by rational principle, and thus immortall confidence? Now what was to honour God, to hym at God in all they did; but the spirit of the body is spirit's raised spirit, looks up to God and carries down all he doth, carries things up to the highest good, resident in all creatures, and closes with God, it accounts the excellency of which is, and what it is to be in order to God, and where it is, what it is to him, and his own peculiarities, his works, and his glory, which are after him, is may be it is the glory of God to be the first cause, and last end, and to work from himself, and for himself; No creature can work from it self, but as it hath his principle from God, so it works

worke for him, giving him the glory, as the first cause, and last end : and this is the great worshipping that God hath from his creature, both in this world, and eternally in heaven; know also he

We speak much of honouring God, and reverenz God, and worshipping of him ; we doe nothing except we doe this. God made the world that he might have some creatures to worke thus, to make him the first and last end of all, many who have excellent naturall parts, are oliferous about sleepe & hunger then othermen, but their spirit, being corrupt, are carried on God in that they doe, they live dead, but all come to nothing, like children dying, burthen in the water, and bring up nothing, but shales and gravel.

Now where the spirit is carried to God as the last end, there holdeth bene. He is reallye glory of what ever it hangeth, nothin is judged according to the ministrance of man to God : Is it true, I have these meaneest, I haue much and such things ? But is God honoured by all ? all things are as dead to this spirit, where it let not Gods Name passe, and

and so the excellency and beauty of what others have or doe, if God is not honoured by them, it looks on them as dead things. Secondly, all it hath, is, or doth, lies in an absolute subjection under God, to be at his dispose, all things are absolutely subject to the last end. Thirdly, where God is aimed at, as the highest end, there Gods glory is willed infinitely, no limite, no bounds set to the desires, or endeavours of the soule after it.

Fifthly, this spirit hath other qualifications; the spirits of the godly are glorious within: As, 1. it is an enlightened spirit; the light of the glory of God, in the face of Jesus Christ, hath shined into it, and transformed it into the same image, *D. 10. 5. 11.* They said he was a man in whom the spirit of the holy Gods was, because light, and understanding, and wisdom was found in him, surely, the spirit of the living God is here, for light; understanding, wisdom is found here, this is the true light, the light of life, that hath a quickning power, and influence of life in it. There is a great difference between the light

*1 Cor 4.6.*

of the Sun shining in a garden, and the light of torches; there is the influence of an inviolating power in the one, not in the other; such difference there is between the light in the spirits of the wicked men, and the light in the spirits of the godly: it is the knowledge of the holy, that is true understanding, Pro. 9. 10. And a man of such understanding, is an excellent spirit indeed, Pro. 17. 27. This is that which the Holy Ghost calls Spirituall understanding, Col. 1. 9. to distinguish it from that understanding that is in naturall men; they see into Spiritual things after another manner then other men; they see the reality, beauty, excellency, glory of them, which are hidden from drossie vile spirits: the Gospel is said to be a mystery, revealed to the Saints, Col. 1. 26. The Law and testimonies are sealed and bound up amongst the disciples, Ef. 2. 16. The Lord delights to revele himselfe to men of excellent spirits, who are onely fit to close with divine and spirituall truths. As none can teach so as God teacheth, Job 30. 22. so none knows the things of God so as the godly doe; they behold them as with

with open face, they walk on in the light of the face of God; *Isa. 89.15.* their spirits elevated by such a light as is suitable to that light there is in God himself, and that lustre of his Image, that it shines in the face of Jesus Christ: but the spirit of the world, is a spirit of darkness; even that light which is in them is darkness.

Secondly, it is a free spirit, *Ps. 51.12.*  
*Establish me with thy free Spirit,* and this free done makes it indeed, a true, royal, princely spirit, for so the word signifies that is translated in that place, a free spirit. The words are Establish me with thy royall princely spirit.

1 A free disengaged spirit, not entangled, nor insnared with base, earthly engagements like the spirits of the world; but a spirit that is at liberty, *Where the Spirit of the Lord is, there is liberty,* *2 Cor. 3.17.* How doe the engagements of worldly spirits miserably enthrall them, that notwithstanding convictions of conscience, notwithstanding much unquietness of their hearts in their way, many checks, secret wounds, of spirit, sinking damps, and fears, yet they cannot get off their hearts from

those engagements they are so miserably, so dangerously entangled in; this is a wofull bondage. Those who are godly can remember a time, since their hearts were thus insnared; but it was the blessed work of the Lord to set them at liberty, and now they have ease, now sweet quiet, and rest to their spirits.

3 Free from the bondage of sin, not under the power and command of it; it hath command over it self over its own passions; not in a base slavery to Satan, not in servile subjection to men, nor brought under the power of any creature. It was a notable free expression of two blessed Martyrs, *Surgius* and *Bacchus*, who were two great Couriers, being accused for Christians, and commanded to offer unto the Idols, they refused to goe to the Temp'e, and gave this answer unto the Emperour. We, o Emperour, are bound unto you onely in an earthly warfare; you have no right over our soules; God only is the Lord of them. It will not be forced to any thing that is boſe; God leave the body and estates of his servants in the power of men oft times, but then

*Nos, Imperatur, sola  
terrena militia  
tibi ob-  
sticisti sumus.  
in animas  
nullam tibi  
jus est; illa-  
rum Dominus  
est / plus De-  
us.*

Couzen  
aulz specu-  
hum p 47

spirits are free: It is too base a disposition of a servant of God to plead necessity of sinning; no creature can compell another to sin. Tertullian hath an excellent expression to this purpose; The state of faith doth not admit the alledging a necessity of sinning in those, to whom the only necessity is not to offend.

3 It is free in regard of slavish fear, it is able to look upon the face of God with joy, Job 22. 25. *Thou shalt have delight in the Almighty, and shalt lift up thy face to God.* The Scripture speaks of a spirit of fear, and a spirit of bondage, from both which, this spirit is set at liberty; it can look upon the power, sovereignty, justice, holiness of God, and rejoice in them; glad that God is so holy and just, and that it hath to deal with such a God. It hath access to his presence with boldness and liberty of speech, Eph. 3. 12. as the word signifies there: It hath sweet and blessed freedom in the performance of holy duties, is not forced and haled to them, doth not take them up as tiresome burdens; Gods commandments are not grievous, they are

Non admittit status servi allegationem necessitatis delinquendi, quibus una est necessitas non delinquendi. Tertul de Cor. militis. cap. 11.

Πρόδρομος Απόστολος.  
Rom. 8. 15.  
Πρόδρομος Απόστολος.  
2 Tim. 1. 7.

Propheta

not as fetters of iron, but as chaunes of gold, or brauty and ornamēnt; there is a regadnesse of spirit to what ever is good, in they are vessels of honour, ready prepared to every good work; 2 Tim. 2. 21. It is written in the volume of thy book I should do thy will, and so I come, Psal. 49. v. 8. There is a surablenesse betweene the law and the spirit; the law is written in it; never so in its clement, as when it is in the wayes of obedience; there is neither straitenesse of spirit as in others; but here the heart sweetly enlarges it selfe, as the flower that opens it selfe to the shinning of the Sun.

Thirdly, a sublime spirit raised high by spirituall heavenly iustifications, not swelling by pride, a spirit wherach all earthly things under heaven the holy Ghost setteth out the Church, Rom. 13. 1. Things recived with admiration by other spirits, it looks on with contempt, as things infinitely inferiour to it; & godly mansfere where other mens heads, their heads, that is, the pitch and height of all their laimes, is not worth things the least on the earth; but the Saints have these things under their feet.

When

When Valence sent to offer Basil great preferments, to tell him what a great man he might be; Basil answers, Offer these things to children, not to Christians. When some bad, stop Luthers mouth with preferment, one of his adversaries answered, It is in vain, he cares not for gold: his spirit was too noble and high, to bee tempested with gold, base low spirits would have been taken with such things, such a spirit as Demas, who forsook Paul to embrace this present world; but a spirit raised by God is above them.

How was S. Paul's spirit above money: when he speaks of lucre, he calls it *filthy lucre*, 1 Tim, 3:3 A godly mans spirit is suitable to the high dignities put upon it, and priviledges it hath. *Saul* when made a King, had another spirit put upon him, contemning former things, highly esteemed of: a man raised on high, looks on things below, and they appear small things to him, so here, Reason may raise the spirits of men above the common sort: a rationall man looks at many sins as too mean and base for him, scorns to stain his excellency

Homo Ger-  
manus illa be-  
fis non cu-  
raturum.  
Melchior  
Adam in  
vita Lach.

Nemo est  
dignus nomi-  
ne hominis  
qui unum di-  
ctum vellet esse  
in voluntate.  
lib. 2. de. fi-  
nibus.

*Platonis**Phaedo. p.*

82.

εἰδούται γάρ  
αὐτὸν τινας  
πιστεῖν οὐκαν-  
τανόντα στοίχον  
αὐτὸν αὐτῷ  
μηδεποτε  
καταπέπι-  
χεν εἴπειν  
εἴπειν

*Major sum*  
*Ex ad majo-*  
*ra natus*  
*quam ut*  
*mancipium*  
*sum corporis*  
*mei. Sen. ep.*  
66.

*Valde proste-*  
*ntius sum,*  
*me nolle sic*  
*fatiari ad eo,*  
*Melchior A-*  
*dam in vita*  
*Iusti.*

with them, as the sins of sensuality, and filthy lusts. *Tully* thinks him not worthy the name of a man, that spends a whole day in the pleasures of the flesh, and *Socrates* had such a vile esteem of sin, as he thinks, it shall be one of the greatest torments of men in another life, to be tyed and bound to the sins they most delighted in here. *Seneca* hath a notable expression to this purpose; I am too great, and born to greater things; then that I should be a slave to my body; but if Reason raises the spirit so high, how high then doth grace raise it? This spirit cannot be satisfied with small low things; as it is reported of *Luther*, when great gifts were sent to him, he refused them, with this most brave and excellent speech; I did earnestly protest, that God should not put me off with these things, meaning that he would not be satisfied with any thing that was here below. All the things in the world are far from being able to satisfy this spirit; it accounts all, yes, if they were a thousand times more than they are, but a poor pittance for the portion of an immortal soul; if God should make more worlds

worlds for it, yet if he give nothimself to it, it would not be satisfied; nothing but a God, an infinite, universal, eternall good, can fill up the desires of this spirit. Thou hast made us, O Lord, for thy selfe, sayes Saint Austin; and our hearts are unquiet till they come unto thee; It is the work of a base godly spirit, poorthik, if I had but somuch, or so much yearly, I should have thought: how base the spirit of that rich man, blessing himself in his goods! *Sicut tace  
thine ease, then has good laid up for many  
years.* What were all those to his soul, to the happiness of his soul? These are spirits that have higher designs then so, their designes no lesse then a Kingdom, yea, then God himself: *Is., Rom. 2. 7.* They seek for glory, honour, immortality, eternal life: Though they can bee content with little of the world for their use, yet they cannot bee content without that good and happiness that is infinitely higher, and better then all the world, for their portion. As Abraham said concerning his childe, when God promised him a great reward: *Gen 15. 2.* Lord what will thou give me, so long as I goe childleesse?

Lord,

*Fecisti nos  
Domine pre-  
te, ex te  
qui: un: est  
cor nostrum  
donec venias  
ad te.*

Bern. de amore Dei.  
Sicut mea  
natura pa-  
cent oblati,  
nisi mecum  
sic bonorum  
suum con-  
templatio re-  
ficit nos sed  
non satiat,  
nisi tecum.

Lord, what is all the reward Ieau have  
except I have this mercy, except I have  
a childe? because the Messias was to  
content out of his loyness; So the Soul  
hend, If God should promise it never  
such greate thiengs, yet Lord what are all  
these thing vnto me, if I have not thy self?  
All the gifts that God can gived to this  
spirit, will not satisfie it, except he give  
himselfe to it. As God is not pleased  
with what wee tender to him, except  
we give our selves to him: So a godly  
heart is not contented with all that God  
gives to it, except he gives himselfe to it.  
Thus Edward exceeding sweetly, Answer  
I have, if offered to thee, please about the  
Lord, without my self, of soe thy good thiengs  
we have from thea, though they may refresh  
me, yet they satisfie me not without thy self.  
Yea further, the enjoyment of God  
is not enough, except they shay have  
full enjoyment of him, they are not sa-  
tisfied, except they be filled with the  
fulnesse, yes, withall the fulnesse of God.  
*Ephes. 3. 19.* See a notable example of  
this in Moses, *Exod. 33. 12.* and so on.  
The Lord had done great thiengs for  
Moses many wayes; but besides all he  
ha-

had done for him, he told him that he knew him by name, and that he had found favour in his sight, one would have thought this might have satisfied him: No, Moses must have more, Verse 13, I pray thee, if I have found grace in thy sight, shew me thy way, that I may know thee, and that I may finde grace in thy sight; God grants him this, and verse 14, that his presence shall go with him, and he will give him rest on his way, this will satisfy him, No, verse 15, Moses must have yet more, he must have such a presence, as the world may know, that God doth go with him, and that he and his people are separated people, from all the people that are upon the face of the earth: and veres 16, The Lord saith to him, I will give thee this thing, also that thou hast spoken, surely this will satisfy him, No, Moses is not satisfied yet, Verse 18, I beseech thee for my glory, He must have more of God yet, God grants him this also, Verse 19, I will make all my goodness passe before thee; And so the Lord passes by him, and proclaims his great and glorious Name before him: He shews him so much of his glo-

ry,

ry, as he was able to behold. Surely Moses hath thought now: 'No, not yet, Chap. 34. 9. God must pardon the sin of his people too, and take him and them for his inheritance.' He must have this fruit of Gods favour, as a higher than all the rest. See how, as we may so lay with holy reverence, he reproaches as it were, upon God, as one that could never have enough, and yet this, God liked exceeding well. Here is a spirit indeed, that is not satisfied with mean, and ordinary things. In a spirituall sense the godly doe seek great things for themselves, and it is their glory so to doe. God delights to have the spirits of his children thus raised; he would not have them to be of such lordan spirits, as to minde no higher things then the bas drudges of the world doe; as a Prince or Noble-man delights to see the spirit of his childe raised to higher designties, then the ordinary sort of men.

Fourthly, a firme strong Spirit: *Esa* 11. 2. The Spirit of Christ is a *Spirit of mght.*

First, strong to resist strong temptations.

Secondly,

Bern. de 2.  
more Dei.  
c. 8. Habet  
exim sapientia  
sui  
genbris su-  
gerbam.

4.

*a choice and a precious spirit.*

39

**Secondly, strong to overcome strong corruptions.**

**Thirdly, strong to bear strong afflictions.**

For the first, it is not every temptation that can prevale with these; little things will draw weak childish spirits; but such temptations as others know not how to resist, these can stand before them, and go on in their way, without any alteration of spirit by them, though they live in the middest of temptations, yet they are able to keep themselves unspotted; like the three Children, who walked in the fire, and yet the smell of the fire came not upon them, nor their garments; or like the children of *Israel*, walking on the dry land safely, and the seas on each side of hem; they are ashamed to complain of temptations to excuse themselves by their temptations; for wherefore hath the work of God been so mighty upon their spirits, but to strengthen them against temptations? many temptations which others think to be strong, they scarce take notice of; so fatre are their spirits aboye them.

*Luther*

Elmer was so far above the sin of covetousnesse, as he saith of himselfe, he found no temptation to that sin, though his spirit was much pestered with temptations in other kindes. The Devill will not set upon such with ordinary temptations, hee knows it is in vain; when he comes upon them, it is with temptations of a higher nature, of stronger effency, as some mens bodies are of such strong constitutions, as that which will work mightily upon others, will not stirre them: So it is with mens spirits, the Devil needs not trouble himselfe much about many, the poorest, slightest temptations are enough to draw them to what he would have yea, and such who account themselves to be of brave, of more then ordinary spirits too, who can stand out strongly against God, and his truth, against the strongest arguments, the drawing motives, the powerful persuasions of the word, they move them not all, but every poor temptation of the Devill draws them any way, they have no power to resist, but are led as the Ox to the slaughter, and as the foole to the stocks. The godly

godly man is strong in the Lord, and in the power of his might, Ephes. 6. 10. Other men are strong in their lusts, and in the power of them against the Lord, and his truth.

Secondly, they can overcome strong corruptions: temptations from without have no such power, as corruptions that are within; yet when those rise up like a flood, This Spirit of the Lord in them sets up a standard against them, Ezeij. 59. 19. Yea, by a contrary streme opposite and overcomes them. The more suitable any corruption is to the natural disposition, the more powerfully it hath heretofore prevailed; the more strongly it would now put forth itselfe, the more doth this spirit keep it under above all others. Every ordinary spirit can oppose, and be able to resist some meane, contemptible sin, which brings little pleasure, or profit with it: when sin is, as it were weakened and benummed by afflictions, then they can cast it off: when the strength of it is abated for want of fowell, for want of opportunities of acting, for want of bodily strength to put it forth, then they can leave

leaveth his sin ; as Simon and Levi came upon the Siebenjäger when they were fore, and overcame them : so they can come upon their sin, in times of affliction, and overcome it ; and this they think to be repentance, which is a mistake. But this spirit can oppose sin, when it is in the vigorous and strength, and activity of it, and o. overcome it then. Let God put this spirit into one who is young and strong, whose bones are full of marrow, who hath the world to smile on him, and may have opportunities to the full to enjoy his lust, yet now he shall be able to overcome his corruption, and prevail against the strongest lust. As it is said of Moses, Heb. 12. 25. When he was of full years, he then could deny himself, and refuse the pleasures of the flesh. The word in the Original, When he was great, when he was grown up to ripeness, when he might have enjoyed his pleasure to the full, yet now he was able to overcome himself, and the world, and this requires strength of spirit indeed.

Thirdly, it is strong to bear strong afflictions, as a strong bodied man can

μέγα γένεσις  
περο,

Invalidum  
omne natura  
querulum est.  
Seneca.

indure cold and hard weather, which others dare scarce put out their heads into; such difference is there in the spirits of men in regard of their bearings of afflictions; some are always complaining, murmuring, whining at every little affliction, their hearts hot, vexed and rage under it like some mens flesh; if their skin be but razed with a pin, it presently itches and rankles: Job 23.2. He saith, that an stroke may heavier then his creasing, but such mens groanings are heavier then their strokes: like rottenboughs of trees, if a little waight be hung on them, they presently break. A little thing will break the spirits of chelmen, a little thing will cause them to sink and pine away, and in a desperate sullennesse to make away themselves. If thou faulst in adversity thy strength is small, saith Selimus, Prov. 24.10. What poore things are they, that many mens spirits are not able to bear? Nor a frowne from a great man, nor a conceit of the least dilpagement that they suffer in any thing, that is but a toy and trifle, which a man of an excellent spirit would scorn to bellow a thought

about; the losse of a little mony: as I have read of one who hung himself, onely upon a dreame that he had, that he had leſt his mony. Others, if they mee but with a little disturbance in their family, from husbands or wives, if their Parents doe but crosse them, if their hopes be frustrated in things of no great momen, they canno bear it, but they sink downe in ſuch desperate dilcouragements, as their liues are bitter unto them, they are weary of them, and they ſeek to eale themſelves by putting an end to them. Impatient ſinking delperatenesse, ever proceeds from the weakneſſe of ſpirit. Despaire is a ſure exceeding vile and contempnible. Galinimus Partiensis ſpeaking of delpair, hath this exprefſion; *I despair!* Oh word of eternall reproach and conuulfion, of diſhonour never to be blotted out! it publifbeth the Devil to be the Conquerour: and would thou diſt ſee the Devil crowned as a Conqueror to whom thou doſt ſo shamefully tie and concerit as if they were fruits of humi-

O verbum  
ſemperni-  
o: probis et  
confiſionis,  
arque igno-  
minia indele-  
belis, ſcilices  
ſpero! viſio-  
rem euim e-  
ſe Diabolum  
pradicat: &  
utinam vide-  
res Diabolum  
coronari  
victorem, cu-  
ritam uorpter  
ſuccubuſti!

ry: but let them know that the Devil is  
the most subtle spirit that is, and yet the  
most proud. Though in thy forward-  
ness thou shouldest from God, and lettest  
thy spirit sink down, even as low as the  
bottome of the See, yet even then shal  
wrath of God will follow thee. As Ad-  
miral q. 7. Although they hide themselves in  
the bottome of the See, yet still comynge and the  
Serpent is by her him selfe and comyngh to her  
will find those, whose spirites are sunk  
into the bottome of her beyngh of despera-  
tion, they shall haue no asyl there; even  
then shal the Lord withdrawe of the Ser-  
pent to bite them in the Devil shall vnce  
and torment them the chayre whyle  
in their prosperitie, while they shal  
forsake them; they shal be of  
grave and stony spirites, to be sumtthey  
are comyngh, poudy, and highdaughy;  
thoyd haue all for myrrh and joyng, they  
are so afraid of sicknesse as they banish  
all seriousnesse. But when affliction  
cometh upon these, when God toucheth  
them with sicknesse, what poore spir-  
ited men are they then? how doe their  
hearts sink like lead? o how disconfor-  
table is man, how dejected are they then?  
more. D s M.

Munassell was of a bold presumptuous spirit, and exceeding haughty in time of his prosperity. He went on with a high hand against God, as if he meant to contest with heaven itself; but mark in the d. Charr. 33, sp. 2. when hee was brought into thybly by what sorprese, bese spirre he had receyved amongst the thorns, whiche hidde him selfe in the bushes, and from thence he is hidden and bounde in fiftrees. As it was said of old heretofore, it was nothing for him to carry hymselfe brashly, because hee wates hee conquereth but for Christe to lay hym him selfe, and to up hold his spirre wher hee conquered and bethus sainted; thus was an high praise unto hym. O You it is to merry cheares and joyfull spirre, when as you be joyfull in affliction. O my good spirites hold out in tribulation. O your joyes in the greatest troubles. Will your comforte hold out in joy and grievous distresse. No thinnes can de signe of strength of spirre indeued. The spirre of a man can sustaine his infirmities, faith solernew. This is the strength of mans spirre to be able and carry it selfe basely, undauntedly in the middest

greatest afflictions; your spirits can bear nothing, they are childish, poore weak spirits, not to be accounted the spirits of men. *Lactantius* boasts of the braveness of the spirits of the Martyrs in his time, in this respect; Our children and women (not to speake of men) doe in Glencoe overcome their tormentors, and the fire cannot fetch so much as a sigh from them.

Fiftly, they are generous spirits: as, They are not mercenary, they will not indent with God for what they do, so much as they may get by their service, and no more: No, they goe on in their work, and leave themselves to God: let the benefit of what they doe, be what it will, they lose not their end, if they be employed for God, men doe very ill for themselves, in indenting with God for any service; for their strait spirits cannot imagine, or desire that latitude of good, that the infinite bounty of God would give, if they left themselves wholly to it.

*Seneas* reproves the opinion of such, who said a man should choose a friend, that he might have one, who might re-

Nostris (ut  
de viris ta-  
ccam) pueri  
& mulier-  
cula voriores  
suos taciti  
vincunt, &  
exprimere il-  
lis gemination  
nec ignis po-  
test. Lib. 5.  
cap. 13.

5.  
1.

lieve him in his want, who might visite him in his sickness, &c. No, saith he, this is mercenary; but I will choose a friend, that I may have one, to shew love unto, to visit if he be sick, to help it he be in want: So for men to choose a God unto themselves, that they may be helped out of troubles, that they may have their estates blessed, that they may get such and such things by, to make this the highest end is mercenary, and too low for a true, gracious, generous spirit; but to choose a God, to be my God, that I may honour, love, feare, worship him for ever, this is true Christian generousnesse.

3 A true generous spirit cannot endure basely to subject it self to any; that is, to flatter, and fawn, and to be serviceable to mens lusts, and base humours for advantage sake. It knows how to lie under the feet of any to doe them good, where God may have honour: but to be serviceable to any mans lusts whatsoever, it cannot endure: As we read of *Dionysius* his flatterers, who were so gross in their flatteries, that when he did spit, they licked up his spittle,

He and said, it was sweeter then *Nestor* and *Ambroſis*. It is reported likewise of *Cambyses*, who falling in love with his sister, he asked the Judges whether it were lawfull for him to marry her? they answered, That they had no such law, but they had another, that the King might do whatsoeuer liked him; whereupon he married her. Such base-spiritednesse, cannot stand with Christian generoulnesse.

Purcas.  
Pilg. pag.  
354

3 A true generous spirit is not ready to take advantages against those that are under it; Men of these spirits, love to pity and relieve those whom they have at advantage; as *Elisha*, 2 Kings 6. 22. when he had the *Syrians* in the midst of *Samaria* and the King of Israel askt him, Shall I smite them? shall I smite them? He answered, Thou shalt not smite them; set bread and water before them that they may eat, and drink, and go to their Master: and be prepared great provision for them, and when they had eaten and drunk, he sent them away. As is reported of the Lyon, it spares those things that fall down and submit to it, but the Wolfe, Bear, Dog, rend and tear what they get hold of. To

Quo quisqueſt major, magis eſt placabilis tra, Exſaciles motus meus generofe, capiſ. Corvora magnanimo ſatio eſt preſtraffe leoni; Pugna ſuum finim, cum jacet boſſis, baier: At lupus & tristes inſtant morientib⁹ uſi & quecunque, minor nobilitate fera.

*Posse &  
nolle nobile.  
Chrys. hom.  
ad pop. 36,  
& 51.*

*Nec iudican-  
dum est alia  
quid item ad  
magnitudi-  
nem animi  
conferre.  
Non est illa  
magnitudo  
tumor est.  
Senec. de ira  
lib. 1. ca. 161*

beable to doe one hurt , and not so doe it, that is truly noble. It is the glory of a King, yea of God himself to passe by an offence. To shew mercy, saith Saint Chrysostome , is a more glorious thing then to raise from the dead, and a greater work then to build most magnificent Temples. Many base-spirited men, who will crouch low enough to those who are above them, yet they are impious, cruel, hard-hearted , rugged , fierce towards those that are under them , and they think it the braveness and greatness of their spirits that they can insult over them, and revenge themselves upon them , but there is nothing great in these men but pride, and self-love: this is the greatest baseness of spirit that can be , and the more these men formerly did discover their baseness , in their sordid crouchings unto others that were above them , the more doe they now discover the vilenesse of their spirits , in their cruell insultings over those that are under them ; And this they think a goodly and brave thing that they can trample upon others, whereas the kindness of a man is the goodness ; and beauty ,

beauty, and excellency of a mans spirit. That word in *Esey 40. 6.* that is translated, The goodnesse of the flower, is the same word which signifies Kindnes. We reade *Revel. 9.* The Locusts that came out of the smoaking pit, *They had faces as the faces of men, and they had haire, as the haire of women;* They had faire countenances, they could look smiling, and flattering upon men, for their own ends, but their teeth were the teeth of Lions, and they had tails like Scorpions, to tear and sting those that they had at an advantage. An insulting spirit over those that we have at advantage, is farre from true generositesse, howsover men may blesse themselves in it.

*Rehoboam* was a man of an exceeding imperious, insulting disposition, *My little finger, saith he, shall be thicker then my fathers loynes;* *My father put a heavy yoke upon you, but I will put more to your yoke;* *my father chastised you with whips,* *but I will chastise you with Scorpions:* O, what a spirit was here! Surely he, and those who put him on, it joyced in this as a brave commanding spirit indeed; But the holy Ghost saith of *Rehoboam*, that

that he was a poore, weak, childish-spirited man; yea, he calls him a childe, though he was above forty years old, 2 Chron. 13. 7. *He was young*, the word is a childe, and tender-hearted, that is, of a poore, soft, effeminate spirit. True generousnesse and cruelty are exceeding opposite, one destroys the other. When Davids spirit was distempere, when he had lost much of his generousnesse, as appears in the 51. Psalme, where he prayes to God *for his free spirit*, which word signifies, a royall Princely spirit, as you heard before, much of the royall Princelincess of his spirit was lost by that sin, and David was never so rigid, as he was at this time, which appears out of the 2 Sam. 12. 30. 31. where he commanded the people whom he had overcome, to be brought forth, and put them under sawes, and under harrows of iron, and made them passe thorow the Brick kiln, and thus did he unto all the Cities of the children of Ammon. This was exceeding harsh and rigid, we never read of him, that ever hee dealt thus with any before. Now this is observable, that this

act of his, was at that time, wherein he lay in his sin: for *Iacob* had besieged that City before *David* saw *Bathsheba*, and it was at that siege, that *Priah* was slain: And although this fact be related after *Nathan* coming to him, & after *Solomon* birth, it is probable it was before, even while he lay in his sin, for two reasons;

1. Because it is not probable that the siege continued, nor onely till the child conceyed in adultery was born, but after the birth of *Solomon* too, as it here stands in the story.

2. Neither is it like, that *David* newly receiving such mercy from God, as he did in the pardon of his sin, and when his heart was so broken as it was, that he should then shew such rigid severity, onely for the abuse of his Messengers. The reason why this is set after, is, because in the time of the siege *David* committed the adultery, and so the whole story concerning *David* and *Bathsheba* is first related, and then he comes to the story of the war again.

4 A generous spirit is studious, and diligent to return good, as well as desirous to receive good, as *David*, *Psal. 116*

12. *What shall I render unto the Lord?*  
saith he : he speaks, as a man pressed in  
his spirit, troubled until he did return  
something ; he accounts favours receiv'd,  
as great obligations, as any debts  
in the world. It is infinite baseness in  
spirit to be so for oneself, as if ones  
own turn be serv'd, then neither God  
nor man is regarded. How many men  
will crouch, and yeeld to any thing, til  
they have got their own turns serv'd,  
but then they grow proud, and regard  
lesse of those, yea, oftentimes spightfull  
against those, to whom (when time was)  
they crouched for favours, and from  
whom they received many, by which  
they are come to that which now they  
are. A notable example of this, we have  
in *Benhadad*, 1 King. 20. 32. compared  
with Ch. p. 22. 31. In the former place,  
he caused his servants to gird themselves  
with sackcloth on their loyns, and put  
ropes on their heads, and to come to the  
King of Israel and say, *Thy servants Ben-*  
*hadad saith, I pray thee let me live* ; and he  
was content to yeeld to any terms, when  
the King of Israel had him at advantage,  
as v. 34. *The Cities which my father*  
*took*

Look from thy sober, I will reflect upon them  
Shals make streets for thee in Damasew : but  
after that he was got out of his hands,  
Abab was fain to go to war with him to  
get those Cities; Chap. 22. 31. And ob-  
serve the baseness of the spirit of Benha-  
dah, he who before had so trouched to  
kill for his life, he now commands his  
Captains to fight either with final mor-  
tality, save only with the King of Is-  
rael : see with what malice he looks the  
life of him, who before had saved his.

5. A generous spirit loves to be abun-  
dant in service, it is not satisfied in do-  
ing mean and ordinary things, as before  
they were sublime in that, receiving of  
ordinary things from God would not  
satisfy them, but they must have great  
things from him, so now will their ge-  
neroseness, that they will not be quiet-  
ed in doing ordinary things for God,  
but they must do great things for him:  
they prize their service as well as their  
wages, as Job. 17. 4. Christ saith I have  
finished the work that my Father gave me  
make the account his works a gift, Thus  
those who have the Spirit of Christ, ac-  
complish their services to be gifts from  
God:

*Quid prodest  
esse, quod esse  
non prodest?*  
Tertui. de  
pudicitia.

God, to live unserviceable they would account to be the greatest burden in the world to them, they had rather have lesse comforts and more service, then more comforts and lesse service; they had rather be straitned in comforts then in duties. To what purpose do we live, if we be of no use? It is the basencie of mens spirits (which a godly man abhors) who desirous to receive great things, but are contente in doing little; they put off God with ordinary & sloight services; but the spirits of the Saints are more generous then so; if it were possible they would be infinite in service to God, they never think they have done enough for him. I will yet praise thee more and more; saith David Psal. 27 v. 14. I will addde to thy praise; so the words are in the Original; as if he should say, God hath had some praise in the world alreadie, I would addde something for my part, it would come in with my share, that he might have some more praise for me; and this not ordinary praise, but endeavours to have the high praises of God in heart and mouth, Psal. 149. 6. desirous to make high praise of God.

God glorious, Psal. 66. 2. he would faine  
be eminent in good works, Thess. 3. v. 14.  
*Let ours also learn to maintain good works,*  
the words are, let them learn to be emi-  
nent in good works above others, there  
is a holy ambition in them, to get above  
others in godliness, this is, indeed, to  
walk circumspectly, that the Apostle  
exhorts to in Ep. 5. 15. the word there  
translated Circumspectly, signifies to  
get up to the top of godliness, to per-  
fect holiness in the fear of God, and  
therefore he sets the highest pitch of the  
rule before him, would not have the  
rule come down to him, but indavours  
to get up to the rule, sets before him the  
highest examples he can, he is not will-  
ing to offer that to God which cost him  
nothing, but if any thing more choice,  
more excellent, better then others, it  
shall be for God, he loves to be abun-  
dant in dutie, he would not scant God,  
to give onely that which he must of ne-  
cessity, but loves to be fullfull in all  
good works. The reasonings of many  
mens spirits, shew much basenesse in  
them, Why are we bound to doe this?  
is it absolutely necessary? cannot a man

bc

Pestrum est  
non solum  
dredere  
quid præcipit  
Deum sed  
quid velit,  
qua sit vo-  
luntas Dei  
bona, bene  
placens, &  
perfida.  
Bene de vita  
solitaria ad  
fratres de  
monte Dei,  
p. 10. 20.

be saved except he doe thus? may no  
such a thing be lawfully done? If thou  
hadst a raised, generous spirir for God  
it were enough to thee, that such a thing  
is good, is commendable, it may be, se-  
vicable; God may have glory by it,  
may doe good by it, and such a thing  
hath no excellency in it, God shall have  
no glory by it. This were enough to  
cause the soule greedily and delightful-  
ly to embrase the one, and freely and  
strongly to seise the other. And  
A generous spirir strivys to be abun-  
dant in doing good, and leaves it so  
with God, let God doe with him what  
seemeth good in his eyes; it doth not  
maintaine jealous, suspicioyn thoughts  
of God, as if he were best to provide for  
it self; and not dare to morture upon  
God. Base powerty spirits discouer  
themselves much in this, they will par-  
ticipate nothing, but first will see what  
they shall have, they must have present  
pay, before of it is the hand; they are  
jealous and suspicioyn of every one, they  
are conscient to themselves of basencie  
this way, and therefore look upon all  
others as if they were onely for them-  
selves.

seches too? but a great bas spirit findes in it self a disposition ready to doe good to others, though they can doe little for him; yet if they need, and be able, he findes he can freely, and readily doe it; and this makes him to venture upon others, that they will likewise out of freedome and generousnesse, be helpfull to him, if occasion; if need serue; though they should not receive recompence from him; and therefore he is not ready to entertaine jealous and suspicous thoughts, as other baser spirits do. Thus in respect of God, he knowes God is infinitely good, and blessed in himselfe; and that bee out of his own infinit goodnesse is ready to do good, and helpe those in want, who are able to doe little again in way of requitall; but that he for his Names sake shewes mercy and lowing kindnesse to his poore creatures, because mercy pleases him; and therefore he can venture himself upon God.

Basse spirits, as they are very jealous in regard of trust, so they are very suspicous of love; and think, because themselves are conscious to themselves of unworthynesse, and that they them-

E selves

selves love onely for their own ends, therefore they think they cannot be truly beloved of others, but so farre as they are usefull to them. But one of a generous spirit knows in himself, that he can love others, not onely because he receives good from them, but that he may doe good to them, and therefore sees this to bee infinitely more in God, and therefore can rely upon Gods love in sense of his own unworthiness. Though the Lord can receive no good from me, yet he can do good unto me, and this I believe is glorious excellency of the Lord, and therefore my spirit shall not give way to suspicious thoughts of his love : As David saith Sam. 23.5. Although layes he my house be not so with God, yet he hath made me an everlasting Covenant ordered in all things, and sure, for this is all my salvation, and all my desire, although he makes not to grow. And this is oblyviable, that it is said of him in Verse 1. that when he spake this, he was a man who was raised up on high. It is true even in this sense, that that expression of his in Verse 5. was an argument of a man whose spirit was truly

truly talfed on high; and the rather doth a generous spirit abandon base, jealous, suspicious thoughts of Gods faithfulness and his love, because it knowes in it selfe that it hath not such a vile disposition, as to abuse this gracious and blessed nature that it apprehends of God, so as to be the more leuite and loose, to give liberty to it selfe in any evill, because of this: Oh no, God forbid; this farre from a true generous spirit; this, the spirit of basenesse; this, a sordid disposition indeed, that it loathes, it abhors the thought of it; it findes in it selfe, that the sight of his grace of God, this blessed nature of God drawes it most sweetly to him, to cleave with him, to delight in him: it is the strongest Motive to draw it up to holiness; yea, *To perfect holiness in the fear of God,* 2 Cor. 7. 1. And therefore it castteth out jealous and suspicious thoughts of the goodness and love of the blessed God, as fruits of basenesse of spirit; as I said before in this place, 21. Sixthly, though sublimie and raised us before; yet withall it is an hidable broken and contrite spirit, one who is poore in spirit; this, a blessed coniunction

As Nauier  
gen said of  
Abraham;  
hee was,  
U-  
I-  
T-  
O-  
T-  
R-  
M-  
Y-  
N-  
P-  
A-  
T-  
L-

He was high  
in worth,  
and humble  
in heart.

& ion indeed altho<sup>gh</sup> it thinks it self too  
good for any hist, yet not too good to  
be subject to the least Commandement;  
though will not be under the power of  
any creature, yet will lie flat and trem-  
bling under the least word of the Lord,  
*Esa. 66. 5* though not satisfied with  
mean things, yet accounts it self less  
then the least of all Gods mercies. How  
sublime was Pauls spirit, when he ac-  
counted all things dung, yet himself  
could be contented to be accounted an  
off-scouring for Christ: the sublimity  
of his spirit was not a greater glory to  
him in the one, then the humility of it  
was in the other. Though a godly man  
wishes high things above others, yet can  
he wellcontented to be used in the mea-  
kest services for the good of others,  
though he be raised above the world,  
yet judges himself less then the least of  
the saints: though he aims at the high-  
est pitch of godliness, yet boasts God  
for, and makes much of the least breath-  
ings of his Spirit, and such libertie is  
precious indeed in Gods eyes: in this,  
*Lord, show us not in dispise, Psalms 119. 79.* in  
the words are. *God can despise none*, and

and despiseous; God can despise the glory and lustre of the world; but an humble broken spirit, the Lord cannot despise. There is no object that God accouereth worth the looking at in the world, but such as obie: *Ezay 66:3.* To him will I look; saies God: The highest heavens, the lowest heart, are the two places of God's most glorious residence.

Seventhly, it is a publike spirit, enlarged for publike good; not a narrow, baske, straitned spirit; godliness doth mightily enlarge the heart of a man: The Lord perswade Zephry to dwell in the Tents of *Simeon*; the word's signifie, The Lord enlarges the heart of *Zephry*. When a man is converted his heart is converted, his heart is enlarged; and he must needs be so: for now the spirit makes after the enjoyment of God, an infinite universall good: now it opens it selfe to receive and imbrace a God, in whom it expects all good; before it followed after some poore drops of good in the creature, but now findes all is to be enjoyed in God himself; and being thus enlarged to receive an universall good, it desires to enlarge it self, as

much as it can, to be an universal good, but that is proper to God; yet a publick good it may be, and therefore spreads itself as farre as it can. Now it loves good as good, not upon particular private grounds, and therefore the more good, the more beloved. It minds good, as in reference to God; and therefore where God may be most honored, there the heart is most solicitous, most industrious: it is willing therefore to empey itself of its private good, that the publike may be furthered. If nature will venture its own particular good, for the generall; she has heavy things with a bad end contrary to their natures, to keep our vacuity, and so to preserve the universe; much more then will grace. Every godly man, one way or other, according to the abilities he hath, is a publick blessing to the place where he lives. The Saints of God are compared to a Cloud, Heb. 12. 12. his comparison is true in this respect, a Cloud watereth the earth as a common blessing, so are they; nor as water-pots, hac water but a few spots of ground in a garden. And this publickness of spirit is then right, and truly gracious;

First

First, when it is content to doe publicke good, where it self shall be taken little notice of; as many times the Engine that doth all in great works, is (toward, hidden) neuer taken notice of.

Secondly, when he can be glad, that any publike good work goes on, and prospers through others he used in it, and not himselfe; to the eclipsing of his light.

Thirdly, when he is willing to be used in any service, though but to prepare work for others, which they, nor he, shall have the glory of after he is gone. As Luther, writing to Melchior, incouraging him against the strong opposition that they met with in the cause of God: God (says he) is able to professe his own cause failing, and to assert it fallen; if we be not worthy, let it be done by others. Such a publike spirit as this is, is an excellent spirit indeed.

Eighthly, it is a sanctified spirit: Thess. 4. 8. He hath made us partakers of his holy Spirit: Chap. 5. 13. I pray God sanctifie you throughout, your whole spirit and soule. Sanctified, that is,

Not such a mixt spirit, as the common

Potes est  
Deus ca-  
san suam  
laborem ser-  
vare, lepro-  
erigere, si non  
digni non o-  
rimum, fias  
per alias.

Melchior  
Adam in  
vita Luth.

spirit of the world, hath not that mixture of flesh and desire in it, but is pure; purifying us from sinnes, with that which is of a base nature; if mixed with that which is of a incorrigeable nature, that doth not make the thing impure, as when silver is mixed with gold, but when it is mixed with dross or dregs, The spirits of the godly are mixed with grace, but that makes them more excellent and pure; such mixtures of spirit with excellency that doth not the excellency of the soule, their spirit being it with him; if there come any mixture with that which is base, beneath the excellency of the spirit; this doth, and this their spirits cannot cleanse with a beseafable of the evill of sin, and never have working till they have purged it out from them selfe, wherein to

1. Sanctified, that is to say God hath set them apart for himself, as if saying, I now will be his habite, set apart him that is dedicated for himselfe, and they have devoted, dedicated, and consecrated themselves, to God; they are spirits refuged, given up to the Lord.

2. All the parts, abilities, common gifts

gifts of this spirit are sanctified; & higher excellency is given unto them than they have in the spirits of other men; & worthiness & piety in these, are more excellent than the sum of all the rest of sanctified spirits. As the consecration of inwardness, and less than, and mean things, put greater excellency upon them, than gold and silver had, that were not so consecrated; & yet the less of the excellencies are of a less sanctified spirit, the more excellent it is. It is able to make & sanctify before what it touches with all, of what it touches; & touching all the works and ways of God; it makes all to be holy to the Lord. *Argentum dixit non lucidum et pulchrum.*  
Nimble, It is a true-heroicall spirit; none have such strength heroicall as God; & such as they are, this noble diligent god by his own sayes, will be & can do nothing; a sluggish spirit thinks impossible; it will go through that which a diligent man thinks can never be; yet by a diligent account of difficulties, that is might get on in his way; and a diligent spirit, nor disengaged; & that sluggish spirit, who says out, there is a lion in the way, argues the difficulty of the work,

14  
-et adorat  
-e dicitur  
-gantem  
-notus est  
-magnus  
-erit  
-et magnificus  
-tum videtur  
-miserans  
-et misericordia  
-TOMUS

Nemaliz  
dans Jodgus  
et Miller pa-  
tentes.

*Nil magnum  
in rebus hu-  
manis nisi a-  
nimus mag-  
nus deficiens  
si magnani-  
mus fueris  
unquam ju-  
dicabis tibi  
antemeliam  
fieri. Sen. de  
quatuor  
virtut.*

but yhe base[n]ess of our spirit, that ordinary hinderis us in our way; some difficulties that others counte greit hindrances, id ligies and comedies, reproach and scorn in the waies of God, is can contents contemners, and vilifie those who account his wayes of God as vile; this is the true spirit of Iesu Christ, of whom it is said, *Heb. 12. v. 2.*  
*He endured chastisement, and despised the shame;* the shame whereby others despised him, was despised of him; none accounting it a thing worthy for his spirit to be troubled at; no more is a true godly spirit hindred in his way by this, then one riding on with strength in his journey, hindered by the barking of whappets at his horse heels, heides or and minds them not, and as for scyllas and devilings at the wayes of God, by which many are discouraged, the spirit of a godly man can shake them off, *Saintes & the Viper that hung upon his hand,* and feele no hurt, inbeats off many hardships, that are like to be very grievous to flesh and blood, that it is like to meete with, which discourages the hearts of many, both from beginning

to enter upon Gods wayes, and from continuance in them after som entrance made, as the other Spies that were sent with Caleb and Joshua, their hearts fainted, they tell of great difficulties are like to bee met with. The land indeed is good, but there are children of Ande there, and walls that reach up to Heaven; but this was the brave heroicall spirit of Caleb and Joshua, their spirits were undaunted, they would go up and possesse the Land, let what ever could be stand in their way. Thus many have convictions of conscience that the ways of God indeed are good, but the great hardships that they are like to suffer in those wayes keep them off. But a true godly spirit i willing to embrace Religion with all the hard seeming annexed unto it, it is a poore, mean spirit that must indent with God aforsbands. If I were faine to hold loue, to shaver at last that which I desire, then I would venture upon the wiles of godlnessse, but I am afraid it will never bee, and so sinks, and hath no minde to set upon the worke. But this spirit will set upon the worke with all the hazards, as *After I perish,*

I saye, this was a brave spirit indeed.  
If she had had such a bold & forwardly  
spirit as many, no think; Alas what good  
should I doe? I may hazard my selfe  
bring my selfe into trouble, but no like  
hood of any good will come of it: she  
is content to venture all upon a mere  
possibility of good; To break thorow  
armies of difficulties, as Davids Wor  
thies shewed the excellency of their in  
tents, in breaking thorow an Hoste  
gratifie their Lord. If the worthless  
God in former times, had stoo'd up  
every difficulty, what had been done  
Gods cause? No, this spirit lets up  
that which God calleth to, doth what  
she can, and leaves it for God to do the issue  
of his work to God, as fresh as Sun. Do we  
let us play sheme for our people, and for the  
glories of our God, and the Lord doeth what  
seemeth him good: It was a brave spirit  
indeed, that shewd such excellent braver  
spirit in her selfe, as I saye, this was  
A poor little spirit, thinks every diffi  
culty about possibility w<sup>t</sup> but this spirit  
with modesty entertain thoughts of im  
possibility in services that are noble and  
worthy of choice spirits, it will rather thin

think with it selfe; Was there never any such thing done befor? or was there never any thing that had as much difficulty as this in it? that was as unlikely as this, to come to a good issue, and yet was at last accomplished? why may not this then be done? and so sets about it, without any more objecting against it, with this resolution, *Quicquid fieri posse est, potest;* That which hath been done, may be done. Such a spirit as this is ashamed to see, and hear, and read what great things have been done by others, and what poore things it hath all this while been employed in. *Suetonius reports of Julius Cesar,* that seeing Alexanders Statue, he fetched a deep sigh, because he at that age had done so little. Yet, so farre is a true heroicall spirit from being discouraged by difficulties, as it is raised by difficulties; thus its said of a true godly man, that he stirr'd up himself against the hypocrite, that he holds on his way, and grows stronger and stronger, Job 17.8.9. When a difficulty, when any opposition, or danger comes in Gods wayes, now it sees an opportunity offered of shewing so much the more love

to

to Jesus Christ, so much the more sincerity, and power of grace, to bring much the more honour to God and his Christ, and in this he rejoices; this was the reason, why the Apostles and Martyrs rejoiced so much in their suffering for Christ, & of him & his aduersitie.

When Ignatius felt his flesh and bones begin to be ground brewest the teeth of wilde beasts, now laye he, I begin to be a Christian. When Alexander saw an apparent great danger neare him, his spirit works on this manner; Now saith he, here is a danger fit for the mind of Alexander to encounter withall. When David at first heard of being the Kings sonne in law, he was troubled at it. 1 Sam. 18, 20. But when he knew, what a difficult and hazardable service he was to undertake for it, then sayes the Text in the 26. verse. It pleased David with bee the Kings sonne in law; that which would have discouraged others, who would gladly have had the preferment, that raised the spirit of David, and made him like the offer the better; and surely this was not an ordinary common spirit, it was the true magnanimity of the

I am pericu-  
lous par ani-  
mo Alex.

the spirit of David. 103. 3d edition. 171.

Tenthly, A solid, serious spirit; other spirits are slight, empty, thin, frothy, rash spirits, which are exceeding great evils in the spirits of men; slightness of spirit makes men almost incapable of any good; what ever judgement the Lord lyes upon me in this world, yet the Lord deliver me from a vain, slight, frothy, spirit: how doe the blessed glorious truths of God, which are of infinite consequence, passe by such, and are never minded; nothing sticks by them, nothing abides with them that may be usefull for their everlasting good: but this spirit is put into a serious, solid frame; it examines the ground of actions, compares one thing with another, looks much at the issue of things; and this must needs be, because the feare of the great God, and the fear of eternity is fallen upon it, Eze 31. 2. These are joyned together, the spirit of knowledge, wisdom, the spirit of counsell and the fear of the Lord: it converses so much with serious things of high and infinite consequence, that it must needs be put in a serious frame.

Eleventhly, It is an active, lively spirit,

rit, serious but not hittish, not heavy, dully solid but not stupid. v. 1 Pet. 1.  
The gaudy are called diversly stones, stones because of their solidnesse, lively, because of their activenesse. God is himselfe a pure act, and these spirits have some likenesse to him, and nearness with him; the higher things are, the more active, water more then earth, air more then water, fire more then all these spirits are raised to the highest intelligencies of any creature in this world. They are of quick understanding, as Eph. 1. 17. 3. And ready prepared to every work, as 1 Tim. 2. 21. The most noble excellency activenesse is from life, and the more noble and excellent the life, the more noble and excellent activenesse as sense more then the plants, and the rational life more then the sense, and grace more then that, and glory more then all, the more spirituall, the more active, the more power the form hath over the matter, the more active the thing is, and the more the form is fusi, as it were into the matter, then the less activenesse, as in the earth, and all heavy bodies, now where life is, therethe form hath most power, and the

dibbing her the dite, the greatest the pow-  
ers, kindly spirits therefore him do me-  
lancholy; for melancholy makes dull  
but they are active and lively; though  
they may bee heavy and sad, if put to  
some employment, are fittable to their  
spirits, but putt them upon spirituall  
employment, and when you shall finde  
them lively and active; when they have  
to do with God, when drawing near  
unto him in spirituall exercizes, then  
the fullfill of life, they are servantes in  
spirit, serving thine Lord; as Angels unto  
Beating in spirit, so the wood signifies;  
when serving unto Lord. The sufficient  
for a prayer of the righteous is much;  
saith Saint Francis Chaplet 16. Mar. 5. The  
working prayer, for the wood signifies,  
and such a working, that makes the most  
liveliest activity shant be seen. Birds;  
whose motion is on high, fly swiftly  
when they are got up, but after when  
they are belowe for the spirit of melancholy;  
when they are gone up by high to  
God, in spirituall exercizes when they  
move lively; but when they are busied  
in other things, they are ofteane  
dull and heavy. Now, what profiteth  
one?

F. Twelfthly,

anvill  
at 2000  
4000  
cōfession  
days.

and gracious spirit,

Twofoldly, the spirits of the godly are faithfull spirits, faithfull to God and men; such as will certainly stick to; and will bee true to their principles; you may know where to finde them, if you know their principles, which are sound and good, as before; *The righteous man is an everlasting foundation*, Prov. 10.35. you may build upon him; there is an evennesse in all his wayes, a constancy, an universallity of truth and faithfulness, for it proceeds from the holinesse of their spirits, as the faithfulness of God proceeds from his holiness; and therefore those mercies of David, Esey 5.9. &c. they are called the holy sure things of David, Acts 13.34. Gods holiness make them sure, being once promised.

There may be a particular faithfulness in some things, between man and man; where but some common gifts, and the spirit not this choice spirit, but that faithfulness comes not from a holy frame; and therefore there is not an universallity in it, so that it is not a body. These are the speciall qualifikations of this other spirit, these are the bright glistring Pearles, with which a godly soul.

Tell me  
Auld re  
rice.

soule, the Kings daughter, the Specie  
of Jesus Christ, is beautiful, wise, and  
enlightned, free, royall, sublime, wonde-  
rable, sanctified, publicke, heroscall, levi-  
ous, active, faithfull spirite; this is ano-  
ther spirte indeed, not the common or  
ordinary spirte.

Sixtly, another spirte, it feeds upon  
other comforts, differing from those that  
common spirits feed upon: Every life  
draws to it things suitable to the nature  
of it, and findes some kind of content  
and comfort in the enj oyment of such  
things. We account hit no life, except  
it hath the fillings of it, with things  
suitable, from whence it may have com-  
fort, according to the variety of severall  
principles, whereby every creature that  
hath life, lives, such is the variety of  
comforts in the world: So the life of  
this spirte must have comforts suitable to  
it, and because it differs from the life  
of other spirits, therefore the comforts  
of it are different, it lives upon other  
comforts. The life of a Dog is main-  
tained by carion, of a Swine by swill,  
of a Toad by poysom, but what doth it  
enjoye for these thoughts? Carrieth

lie in the ditch, though Swill be in the banchell, though poison cast upon the dunghill, he careth not for them; for his life is maintained by d<sup>r</sup> and feedeth upon other comforts. Thus though the men of the world living by sense and lust, have no other comforts to feed upon, but such as are suitable to them; yet the godly having a life that hath higher and more noble principles, they feed upon higher and more noble comforts.

While Nebuchadnezzar lived the life of a beast, he fed on grass; but after when he was restored to his Kingdom, and began to live the life of a King, he had other comforts to feed upon and delight himself in. The joy of the spirit of the godly are like the light of the Sun fed by heavenly influence; but the joys of other men, are as the light of a Candle, fed by base and stinking matter also. Solomon makes the comparison, Prov. 21. 18. *The righteous is as the Sunne, who shineth more and more unto the perfect day;* and the joys of the wicked be compared to a Candle, Prov. 24. 20. *The Candle of the wicked shall be put out;* The men of the world have sedentary spirits; they

spewes, Eze 23. 30. The curse of the Serpent is upon them, upon their bellies they go, down they eat, while they feed upon their Swill and Husks: the spirits of the Saines finde bread in their fathers bottle; their comforts are inward: A good man is satisfied with himself, Prov. 13. 14. He hath a spring within his own brook; he need not mark abroad. *Ocolumpadias* with continual grief, saith the Apostle, 1 Tim. 5. 2. & godlinelle with selfsufficiency, to the word his master. *Ocolumpadias* when Oculampus lay sic, his friends ask him, whether the light did not offend him? He smot his hand on his belly and said, *Ego facio lumen*. Here a light now, this is spirituall comfort, then which ariseth from right frame of spirit. Pience the Word in Saint James chapt. 3. v. 13. traduced morty, is easier, the reigne of the minde, noting that all the mirth must come from the right frame of the minde. As for other mirth, I have said of laughter, it is mad, and of mirth, What dost thou? As when the bownders of the body are all in a tight temper, there is sweete sensitive delight

*Ag airap-*  
*zusias.*

*Ocolumpa-*  
*dias.*

in the body; much more in the spirit: when the faculties and the frame of it are in a right temper. Spirituall com-  
forts are such as are above the soule, and  
therefore put an excellency upon it: the  
comforts that are in things beneath the  
faculty cannot but be mean, and do  
debale it. How much beneath the  
excellency of the spirit of a man, is the  
flesh of beasts, the juice of the Grape,  
or any vainspotts, or whatsoever can  
give content to the sensyue part: but  
there are comorts that are above the  
soule, spirituall, heavenly, divine things,  
and these the spirit feeds upon, they are  
comorts that the spirit rejoices in be-  
fore the Lord: That a sweet and blessed  
joy indeed, that is enjoyed before the  
Lord, and when the Lord is most pre-  
sent, most enjoyed. Other vainspottish  
spirits have joy, but not before the Lord:  
the apprehension of the presence of the  
Lord chaps all: and therefore they do  
forsake their carnall, of the Name  
of the Lord. Amos 6.10. So to rejoice  
as to please to oblige God for our joy,  
so to rejoice, as to make the presence  
of God the chief matter of our joy.  
this.

this truely indeed; this, right spirit, all joy, for the spirit to feed upon such comforts, is a choice blessing indeed. They are spiritual comforts, for they are administered to the soul by a special work of the Holy Ghost; it is the office that the Holy Ghost is designed to, by the Father and the Sonne, to be the Comforter, or bring in suitable comforts to the spirits of his servants; and surely the holy Ghost will not be failing in this work of his; as the Father and the Sonne have been full and glorious in all their works; so is the Holy Ghost in his; and therefore such must be the comforts of the spirit of Gods seruantes, as must reward a glorious work of the holy Ghost, in the discharge of that he is sent to do by the Father and the Sonne. No marvel then, though the Apostle called this joy, *unpeakable and glorious*. Consider what a difference must there needs be between the comfort that a little meat and drink, and yain sports afford, and the comforts of the holy Ghost, which he conveys into the soules of the godly, by the appointment of the Father and the Son. Sure-

By this we see that God's love towards us is exceeding full & comforting consolation; for God is the God of this consolation; and therefore his love, are all consolations. This is such a thing good and sweetest measure of full excellency in God, which we may call Dearer but to be comforted from the sorrows of his servants to rejoice with the comforts of his own creatures. These have meat in the world & know nothing of a stranger land; no intermediate afflictions, joys, or miseries and qualties; as they are in the donation of the Holy Ghost; the meditation and delights accompanying them from the delights of earthly people. And when Mathis raised the donation of the Holy Ghost higher than other men; so he bath which the room for it; Children bread from the Lord's own table; is provided for them; while busies had full of earthly worldly spirits; Their comforts such as are the delights of God himself; and of Jesus Christ; they partake with them in their joys; and surely such joys as they come and joyn with them in mind needs be sweet and glorious indeed. And my Father (sayes Christ) will com-

and fits with them; and they, finding no such means, they have turned their souls to their spirits, feed upon that up favourer given to the Father and the Lord Jesus Christ. Surely the world mistakes, who think the life of godliness is now or by any comfortable life; as if the most comfortable and highest life should have the worst and lowest in comparison; surely, it is a gross mistake, to think that the spirits of the Saints should be the most tormented and melancholy spirits; Gods Spirits are not of them; (lest they were the children of the highest yeas; that they and high minded they be not sad, it is because they in all things much with things below; & it is when their spirits enter into them,) when they get up their spirits yoke, yon by things which they have delighted and sweetly delighted themselves by; there is then a day interposed, their souls are filled with joy, & the birds do no use to sing when they are out of the gabbond; but when going up into the world, when on the top of trees, then the spirits swim up; & they be led and most nobly led; it is because they differ no more from this world then they do; because they are this so much like unto to your spirits,

still

Spiritus Cal-  
vinicus est  
spiritus me-  
lancholicus.

—  
—  
—  
—  
—

filled in them ; were they freed aliope  
 ther from such like affliction there remained  
 them no evil spirit ; they would never  
 be sad more , but their spirits would be  
 filled with everlasting joy . For the per-  
 son they joy in things suitable to them  
 and fashions is the thing that chiefly  
 comforteth any creature . If the Sun  
 could sacrifice itself , it would tell you  
 that no such comfort as in Swallow-  
 ing and wonders that any other creature  
 can awake comfort in any other than  
 like to itself , because this is the most  
 noble matche nature . Thus worldily  
 demilit spirits ; because they look upon  
 things as not suitable to them , they then  
 there can be no such comfort in another  
 thing ; these things they rejoice in , for  
 they know no better but if their natures  
 were changed , their greatest comfort  
 would be in the despising and vilifying  
 such comforts . Saint Augustine before  
 his conversion could not tell how he  
 should want those delights he found so  
 much contentment in ; but after , when  
 his nature was changed , when he had  
 another spirit put into him , then he saith ,  
 O how sweet is it to be without those  
 former

Quoniam  
 illa suavitate  
 illam carere ?

former sweet delights! You think we have no comforts, or at least none like yours; know, we can taste naturall comfort as well as you, if the poison of sinne be purmized with them, and God gives us leave to rejoice in them: God hath made these outward comforts for his seruantes. Surely God hath not made the flowers for the Spiders and Flies, but rather for the Bee to suck honey out of them: we can taste another manner of sweetnesse in them, then you can, for we can taste the love of God through them, we can taste them as the comforts that flow from that God, in whom all comfort is; we can taste them as for-runners of eternall comforts. A Bee can suck her honey out of a flower, that a Flie cannot doe.

But besides these, there are other conveyances of comforts, through which our spirits finde comforts so feed on; namely, the Ordinances, where the Lord setteth himself in a blessed sweet manner, to the soules of his servants, and yet besides, God communicating many comforts immediately,

As, when our Lord Jesus Christ himself,

25. 20. 2. 29. C.  
Layfond  
-lawn, rain  
-or ariam  
-d : 100000  
-or ralaldo  
-wifor, wipul  
: thwiries  
-vindadys  
-or can, ador  
-slis arthor  
. and

and therefore our Father, who both loves us, and has given us lasting comfort; Do you think we have no comfort? Who, did Jesus Christ come into the world, suffer so many sorrows and afflictions, die such a painful death, and still bring us a more sorrowful calamity than we had before? Let us alone with our comforts; we say not yea unto the Galilean Master, in his Apologie against the Gentiles, wherein he offers unto us such a clear and comfortable assurance of our birth and delight in our salvation, as we find in nothing else; that we may say, we rejoice in these things, the Master giving us such an abundant inheritance, as we can never conceive. A blessed Master, who taught us to say, O Master, teach us.

## Chap. II.

The second part of this chapter, which is a continuation of the first, is the most difficult, and requires the greatest care in reading, and the best judgment in interpreting; for it is full of difficulties, and contradictions, and perplexities; and there is their excellency. All spiritual things differenced from the flesh, whereunto this is found, is an excellent spirit indeed. Here is this worth,

*Quo vos offendimus? si alias praesumimus vobis patres; si oblectari nos lumen, nostra iniuria est: reprobamus que placem vobis, nec vos nostra dilectionem.*

wombe, all the bravery and glory of the world not worthy to be mentioned with this. The soule is the excellency of a man, and this is the excellency of the soules; a mans selfe is his soule. Hence whereas in Matth. 16. 26. it is laid, When shall it profit a man if he gain the whole world, and lose his own soule? it is said in another Evangelist, Luke 9. 25. What profit is profit a man if he gain the world, and lose himself? Surely, spirituall excellencies, are the highest excellencies, as ~~as these~~.

First, these spirituall excellencies have this propriety in them, they make a man a better man, wherelover they are, which bodily excellencies doe not, nor all the riches nor honours in the world. A man is not the better man, because he hath money, cloathes, honours, better dyet then others; these are but outward things added to him, no intrinsick excellencies.

Secondly, these spirituall excellencies are the beginnings of eternall life, the same life we shall have in heauen, and hence the work of Gods Spirit in the souls, is called, The work of the Spirit below.

not a pawn , but an earnest : for a pawn is to be returned again, but an earnest is part of the whole summe that is to follow . That which we have of Gods Spirit, is part of the glory we shall have fully in heaven ; it is not only an evidence unto us that there is glory comming, but it is a beginning of the glory , the fulnesse whereof is to come afterward . Such a spirit as hath this life lives a life farre above the common life of the world, even the life of heaven, the same life that Angels and Saints do live in heaven , the life of those blessed spirits there . Wee mistake if we think eternall life is onely in heaven ; eternal life is in this world, in the excellency of the spirits of Gods servants , 1 John 3. 15 . Life is the chief excellency communicated to the Creature , and the highest life , the highest excellency . There is more distance betweene the excellency of the meanest , weakest godly man in the world, and the most eminent man for parts and common gifts onely then betweene the meanest and weakest godly soule , and this most eminent glorified Saint in the highest heavens ; the weakest

wolkest godly man excede him, that is most eminent in common gifts, more than the most eminent Saint in heaven excels him: for the glorified Saint is only higher in some degrees in the same excellency, which in the principles, yea, and in some lustre, the meanest Saint on earth hath; bee it that which will at last grow up to heavens glory; but the distance between him, and the man who only hath the excellencies of parts learning, common gifts, it is essential: All parts and common gifts in the world can never grow up to this.

Thirdly, yea, this is not only the life of Angels, the life of heaven, but the life of God himself, for so it is called by God himself, Epistles 4. 12. Seneca saies of Reason, that it is part of the Divine spirit in mans body, it is much more true of Grace, it enables the soule in some resemblance to come the nearest that can be, to live as God lives, to work as God works, it representes God in the highest glory, and therefore it is called, *The Image of God*; This shewes more to the world what God is, then all the frame-

3.

Ratio nihil  
alii est,  
quod in ore  
proferre possit  
per divini  
spiritus homi  
Seneca  
Epistles 4. 12.

frame of Gods creation before it, is  
not as an Image, which hath only  
dead Limaments drawn; though there  
be some beauty in this; but as the Image  
in a glasse, which presents the motion  
well up the Limaments & yes, and the  
shewes him, but as the sonne that begets  
Image of his father, and this representes  
the life: where if a glasse had the life  
and so could enjoy the sweetnesse, the  
good is that Image it representes unto  
self. This spirit is such a living glasse  
the blessed God, that it enjoys the good  
and sweetnesse of that Image of God  
hath in it: Yea, one degree higher, he  
called it *every man his Image*, & *Psal. 50.*  
as if it were nothing else but a sparkle  
the *Dityt selfe*. *Genes.* has a few  
speech concerning mans soule, *which*  
*was called soule* (sayes he) *but God*  
*bringeth humanitie into beinge*. If a soule  
hath only natural excellencies, & com  
so neare God, how near then comes  
to him, when ruled by those spirituall  
and supernaturall excellencies we ha  
spoke of? Yes, yet there is an higher  
degree then this: It is called the *image*  
*of the Emanation*, *2. 23.* yet a higher  
one.

Quid videris  
Tunc et aliud  
nunquam quidam  
Dicitur in libro  
propositum  
brevissimum  
Sed et aliud

possesseth all the former; and the excellency of thine heart's faith, doth make thee fit  
toe with God himselfe, in Christ Jesus. But  
what is **Hypothecate**? And what is **hypothecate**? It  
was the common Notion of the world, that  
the spirit of man was upon him, and **that he** was  
that which the spirit of God was, when he  
attempted to have the Spirit of God him-  
selfe given to be one spirit with him.  
Prophets then together agreed upon  
by which this other spirit is called. Namely  
common common/pious; yit it is the Image of  
God, the image of God, the divinitie,  
the glory of God; yea longe spirit with  
God; and is not now an high and glori-  
ous excellencie God had among men?  
Brotherly, this makes him; whereso-  
ver it is, fit to gloriifie God in the world;  
and so he stand thus seduced; is not com-  
mly a glasse to a prophet; a living glasse to  
enjoy the comfort of what is done pre-  
sent; but as a glasse to reflect upon  
the face of God himself, the glory of  
his own image; and thicke upon the  
within infold. Other glasse can never  
showe the thing whereof a man is born; nor  
can it shewe a living person, yit he be  
but a dead person.

Considering where ye are, which have  
 the same outward pride, but dimly do  
 understand, O who is without Spirit  
 & excellency in them, howe you finde  
 him to be such a spirit, what glory worth  
 God have in the world? there little  
 would hee minded, you releevede? But  
 there are they which have high thought  
 on God, who have trembling fraine  
 before him, who doe reverende, fear  
 & love, cleave to, trull in, might  
 the name of the great God in the world,  
 these sanctifie him. Man in his woorke  
 they worship him as in God, they wor  
 shippe him in spirit and mouth, and such  
 worshippers God seeth. Job. 42: 3. He  
 seeth his highly estimation, and much  
 to joyes him, he seeth the notice of him in  
 all his creatures, in the wayes of his  
 providence, and use the creatures for  
 him, from whom they are, the glory  
 of God is dear and precious to them,  
 this is the excellency of their spirit,  
 they are not sink in the dugs of the  
 world, but living in paine some measure  
 in their vocation their work uproot  
 doest history, and sheweth that god  
 by his commandinge gaiveth us to do

so fully, that such as are fit to stand before the Lord, to have congruity, and to my commandment which I have given them, to shew them the truth that were judged of; to stand in the King's palace before King Nebuchadnezzar, they must have no blemish in their hands, so well-hew'd, and whitewash'd in all their joints, and cladding in lead, & iron, and understanding Ringers, and taught the Ringers, and the tongue of the Chaldeans, also to sing.

Every spirit is not spirit; but he that is born of the King of heaven, and is sent to abide with him, nay, but the reasonable creature is capable of any such thing as communion with a body, and it will be the reasonable creature abus'd, if they must be men of other spirits, or men of an excellent spirit, & cannot endure convenience with basefardit spirit, much less can God, who is that blessed holy Spirit. No creature hath inward communion with another. Due stoch make the families like; hence the best cannot have communion with man, because man's propension is to sin, & to be far from the Spirit, & the love of the world of the life of Christ. Men can have no yoke, and communion,

with him : Likewise is the ground of all living or commandment ; it is the liberty they have to God that makes God to delight in communion with them. God loves no man well with this ; now in a speciall manner. 2 Cor. 6. 16. 47. Christ said, I will dwell in them, and walk among them, I will be their God, and they shall be my people ; the words are very digni-  
cane in the Originall, I will dwell among them, so the words are. There are  
in the Originall as it God can never have too enough communion with them, Psal. 41. 12. *His face above his face for ever* : as loving to looke upon them. Now how great, how incom-  
parable a dignity is this, for the poor creature to have this near communione  
with God ? Cursed be that man, saye  
that noble Marquesse, *Martin Gualtieri*,  
that prizest all the gold and silver in the  
world, & worth one dayes enjoyment of  
communione with Jesus Christ ; he was  
a man of another spirir, who speake from  
his own experiance, of the sweetnesse  
found of communion with Christ, who  
had parted with much he gott, and  
gives for him, *Imre Szentjovany*, who was

*ironico in  
scriptis.*

which other spirits in their corruption,  
are said to walk with God; God takes  
them up even in this world to walk with  
him; many a sweet spirit have these spi-  
rits with their God, God delighteth to  
have them near him, that he might in-  
wardly communicate himself to them  
which know much of Gods mind; the  
spirit of the Lord are within them, and in  
them he reneweth his Covenant; God  
doth not love so hide his face from  
them. Then hidden within them which the  
Princes of the World know not, where  
they hath no power, and when with her hosts  
carried into the house of mans destruction, the  
hostile Earth revolts them from by his Spi-  
rit, saith the Apostle, 1 Corin. 10. 10.  
bewept by that spirit, who foretellest thy day  
things of God, and by virtue of this com-  
munion, these can prevail much with  
God; As it is laid of Jacob, Gen. 32. 18.  
and Prince he had power with God and  
prevailed. Hence Saint Bernard in his  
meditations, giving divers rules of Christ-  
ian life, of purging the heart, of being  
humble and holy, and when thou art  
thus, saith he, then remember me, as  
knowing the prayers of such a one

Ex. omnes  
fuerit, pro-  
memorati.  
Bern. me-  
ditare, devo-  
tili cap.

would much trouble him with God's blessing; how they all over his soul. Surely, this spirit is fit for thy service only employment. God calumniates me, accused of robbery, fined for the Murther. Many thin, variable services God used to be about in the world, most evidently now. On spirits are notifications, which would hang about them, they would spoil either work, and offend poor God with it. And so have a chapter of wrath follow'd hot employments, which, by no means, could catch me. I know the world would fail, and so would see this disengagement. When God would employ some about building Tabernacles, he fill them first with his Spirit, so he said of Joseph, and another. If a man be employed in government, he had need be a man in whom the spirit of God is, as Pharaoh said concerning Joseph, Gen. 41. 38. When God chose Saul for government, he gave him another spirit, so that he was another man. When God had a piece of work to do of high esteem, beyond man's reach, he looks out for another, who had a more excellent spirit than Saul, and

that was the  
same spirit  
which carried  
Samuel  
and Saul  
qualit

of man is to be serviceable & wise  
O man! if you will be wise & link  
yourself with me from whom there is no  
secret & who am the author of wisdom  
you will find them  
in me & in my word & you will  
not be deceived by the world  
which is full of error & delusion  
and which is the cause of all misery &  
sorrows & afflictions. O man! if you  
will be wise & link yourself with me  
you will find them in me & in my word  
which is the cause of all happiness &  
joy & pleasure. O man! if you will be  
wise & link yourself with me  
you will find them in me & in my word  
which is the cause of all happiness &  
joy & pleasure.

Commendation and reward of the just and good  
 Righteousness sheweth God's displeasure  
 in that which is not according to him,  
 so much as in the doing of what is contrary  
 to his commandments; though a commandment  
 would give him more opportunity than  
 with the old dispensation had he it given to  
 him. The excellency of this fruit is, that  
 people, instead of their own private  
 interpretation of the law, are to have  
 the word of God and their duty to him  
 written in their hearts; so that they may  
 whenever it shall be necessary, have  
 the law of God written in their hearts  
 and in their minds; that they may have  
 enough of God's law to satisfy them  
 in all their acts, and to shew them  
 when they do them, that they do them  
 that God will have of them; so that  
 any sinner shall be constrained to  
 be well satisfied with his sin, and to  
 great delight of God, and have no  
 company with offsprings of hell for sinners.  
 When that Devil himself shall any  
 work up to, he doth find none who  
 have

book because they did not like it, and  
because the work flattered them. They  
had no desire to be popular, but they  
were content to stay ; and the  
hostess of the party said, "I am very  
glad you are here, and I hope you will  
have a good time." She was a  
good hostess, and she had a good  
party.

Comel. &  
Lapide in-  
locum.

knife

Platynit  
Inj. Infus  
P-235-1

Cambridge  
University Press

and do you not see how  
the world is to be  
ruined? O world! O world!  
As you go on, you will bring many  
Apostles to their death, and  
you will bring many  
millions of people to hell,  
and you will bring many  
millions of people to heaven.  
Then, as you go on, you may see  
millions of men in helmets and wings  
so like those in pictures, give him by  
comforting beams which may joy him  
in the midst of all his sorrows. Then  
they bring him to the Altar, where the  
picture of *Jacobus Clemens*, who killed

Henry



In the year of God, when I was  
at Michaelmas, in the month of November,  
Severall yeres past, a brother of Mrs.  
Preston, a very reverent and Wisedome  
Christian, told me the history of this  
Spirit, which hee had in his house, as  
the figure of a manne, from a hidden engine  
in the house, for the punishment of their  
servantes, & helpeless other men in  
whom theye dwelt, & of such spirits as  
are called, by the learned professors in  
theire art, to be called incubus. It  
is reported of England, that such were the  
majesty and lustre of his spirit, appre-  
hending his very countenance, that when  
the Emperour Peter came unto him,  
whiche was in holy exercises, thare  
struck such a terrour into him, that he  
reclined, and had falleyn, And he had been  
upheld by thole daye wryt with him.  
When the Officers came to take Chrift,  
he did her try, to see her, and her counte-  
nance of the Majestie of his Deity, it  
struck such a feare in them, nevtherethen  
all did ther wronge. This spirit hath a  
hoste of the Majestie, and somwhat  
of the deuillish power of it. Now un-  
advised, hee durst to conuersc with  
eldain

Gregor. ms.  
de l'adibus  
Bafili.

8.

men of such opinion do they withdraw from their company; and indeed it is commendable, though most unadvisable, and indeed the best course to do so. I have said Eightly; This spirit makes us fit for any condition; but God shall not let them loose; they have no cause to yield to God; & command God's meeting, & carry them thither in safety; condition us to wait much here below. God may have his way; what he ordains, nothing can stop; & doth it. See St. Paul; & a man of incomparable sweetnesse; and he shows it much in this. *V. 10.*  
*(Exhortation)* How to serve God, how to live in him; how to be  
*humble*; and how to *empty*. He  
*could goe through good, & pomegranate*  
*report*; and keeps this way still; and  
*carries his work before him*. It is the  
*weaknesse and vanity of our spirits* that  
*makes us think, that if we were in such*  
*and such a condition, then we could do*  
*thus or thus; this is an opposition to his*  
*desire; it comes from the desire of the present*  
*condition, by putting our thoughts up-*  
*on another. It is the infidelity of our*  
*spirits; of the present condition; he not*  
*turning into the mind; in that the mind*  
*is not suitable*

surable to the condition, that the present  
which God calls you, is not the former.

When a joyful spirit is set right, it is  
right also to rejoice; but if it be not  
so, without any just cause to rejoice,  
why account up the mind of that mem-  
ber; to whom ones spirit is set right, it  
doth now only tend to go off with  
some therefore into an condition, but in  
any condition that God can see fit, to  
cautio[n] the work of that condition with  
joy, and hence it is to rejoice of the  
spirit from a disordered condition to a  
right frame, is compared to the setting  
of a member in joy not. And if it doth  
a man be overtaken in a fault, in which one  
spirit will, before such a one in the spirit of  
meeknesse, the word signifies. But him  
into joyful notice. And here you have  
had the rejoyce, as of what this other  
spirit is, so wherein the excellencie of  
this other spirit lies, know thou let us  
make application of all thinge conserning  
thee now, what thou most desirest in  
thy condition regardesting thy selfe, the  
removal of thy sinnes. Now then, you may  
see in the **Cxxv.** followinge O. the certitude  
of this, which followeth the rest of this

application  
to thy selfe.

**Ques. 11.** What is the difference between the forms of speech used by them, so that their forms are called **gudu** and **gudu-mukhi**?

**H**ENCE let this man of world tell you, there is a great difference between the spirits, and the spirits of the good. These two men indeed of evil intent, God hath such in the world whom he delights, with whom he converses, with whom he employes to high excellent services; but you are of base, fordid, unclean spirits, the spirit of whollome, of lying, stubbornness, vanity, folly as in you, your spirit domine, sensual, forward, malicious, profane, slight, empty, unfayor, unfaithfull, perverse; What deli- can the Lord, who is an infinite, holy, glorious Spirit, make in such? How farre are these from any communion with God? No marvell though nothing of God, or any spirituall thing be fayor to them. Oh the corrupt principle that mens spirits are possessed with, shal-

carries rules they go by, and certain ends they have in what they do; like base impositions they put their spirits to, the ungodly impairs of them, and base comforts they feed upon. The best of the world is little worth. See the Scripture, Proph. 30, 20. Perhaps your Land, your houses may be worth something worth, but what are your hearts worth? they are worth nothing, full of chaff and dross, like childrens play-houses full of stones and dirt, while the spirits of the godly are store-houses of most choice and precious treasures.

When Grace is gone from the soul, the excellency is departed from it; as it was said of *Ruben*, his excellency was departed, in respect of that sinne of his. How many men or women, who have fair comely bodies, good complexion, beautifully dressed up; but within, spirits most ugly and horrid, spirits full of filth, full of venomous and loathsome diabolical tempers; spirits full of wounds and putrifid sores, breeding filthiness continually, nothing else but filth and corruption issuing out from them. Men of corrupt minds as the Apostle speaks.

—How

How unfavorable to say who have the  
leasts of God in them? If the Lord  
should give men but a view of the hor-  
rid deformities, and filthiness of their  
spirits, it would amaze them, and sink  
their hearts in wofull horrors; they  
could not but abhorre themselves, as  
loathsome creatures, fit to be cast out  
from the Lord, as an everlasting curse;  
especially, if together with the filth of  
their own spirits, they had a sight of the  
infinite brightness, and glory of the ho-  
liness of God, who is an infinite, pure,  
glorious Spirit. God abhorts not any  
other filthiness, but the filth of spirits.  
The Devils are abhorted of God, be-  
cause they are unclean spirits. There is  
no other object of Gods hatred, but the  
corruption of spirits. God made man  
soule at first, a most excellent creature,  
the very glasse of his own infinite wi-  
dome and holiness; but now, what an  
ugly, base, loathsome creature is it,  
where it is not renewed! It mens bodies  
were deformed, and ran with loathsome  
issues, and putrified flues, how detestable  
would they be in their own thoughts!  
But certainly this spirit-deliction is in-

comparably worse. If mens bodies were so putrified that they bred vermin continually (as it is reported of *Manimimus*) how grievous would it bee to them? Their spirits have these loathsome diseases upon them, by which they are infinitely more miserable. If they had such a distemper of body, as their excrements came from them, when they knew not of it, this would be accounted a grievous evill: but their spirits so corrupt, that much filth comes from them, and they know not what. Many are so deeply putrified in their spirits, that they usually swear and speak filthily, and know not of it, and think this a sufficient excuse, that they did not think of it.

*It is a rule in nature, that the corruption of the best thing is always the worse, as a stain in fine Cambrick worse than in a coarse cloath: So by how much the spirit of a man is more excellent naturally, then the body, which is the brutish part; by so much the corruption of the spirit is a greater evil then any the body is capable of. The reason why the Devils are so vile and miser-*

able now, is because sinne seized upon natures which by Creation were most excellent. When diseases seize on the naturall spirits in the body, they are the most dangerous and deadly. Soule-diseases, of all diseases are the greatest evils and, usually proves deadly; yea, the least spirit-corruption would most certainly prove deadly, were it not for the application of that blood that is more precious then ten thousand worlds. Spirit-defilement is such a defilement as defiles every thing you meddle with: as, *Tit. 1.15.* *To the impure all things are impure.* Of what use are men whose spirits are so vile? many make no other use of their spirits, but to be, as the Philosopher laid of the sensitive soule of the Swine, it served for no other use, but to be as salt to keep the flesh from stinking. How are many mens spirits employed about nothing else but to make provision for the flesh; and the filthy lusts of it? O that an immortall spirit, capable of eternal communion with the blessed God, and to be employed in such high and heavenly exercises, as for which it was made, should now come to be

be so farre degenerated and debased? Especially, how vile is this, that men who in regard of estates and place, are raised above others, and be trusted with large and blessed opportunities of worthy services for God and the Church: but they minde nothing but satisfying their lusts, to have their sports; let the cause of God, Church, or Commonwealth lie bleeding, they regard not. Whara lamentable thing is it, to have the weight of great busynesses of consequence, to depend upon such weak-spirited men, who minde nothing but vanity and baseness? they have no worthy enterptize in their thoughts, their spirits so effeminated, that they will not suffer any thing for the satisfying of their lusts: other there are, who have remaining in them many excellent parts, precious naturall endowments; but of what use are they, but to enlarge their spirits to be capable of more wickednesse then the spirits of other men are, wise to doe evill, the fittest instruments for Satans depths? Who such enemies to Christ, as the Scribes and Pharisees, men of the strongest parts? Who such

encountred to Saint Paul when he came to *Athens*, as the Philosophers there? and no Church was founded at *Athens*, which was the place of the greatest learning in the world. And thus it hath been in other succeeding Ages.

**C H A P. L V.**

*The Reason why the men of the world, and the Godly can never agree.*

**H**ENCE we see the Reason why the men of the world, and the godly can never agree; they are men of another spirit. Where there is difference of spirits, there can be no agreement. Water and oyle cannot mingle, no agreement between light and darkness; they look at them, as men, whose lives are after another fashion. That Apocryphall Author in that book of *Wisdom*, hath an excellent expression to this purpose *Chapt. 2. 12.* he brings in wicked men saying of the godly, *He is Clean contrary to our doings, he is grievous unto us to behold, his life is not like other mens, his wayes are of another fashion, we are esteemed*

flattered him, as often faires - by alay  
eth from our mortall, or from filthynesse, he  
commandeth grace till later end of the world;  
Verie x9. Let us examine him with re-  
bukes and tormentes &c. Let the relation  
and engagements be what they will, yet  
so long as different spirits, they cannot  
close. Where a different spirit was there  
betweene Jacob and Esau, who lay in the  
same wombe at the same time &c. There  
may be outward peace for a while be-  
tweene Gods people, and some wicked  
men, but inward closing of spirit there  
can never be: *The spirit that is in you, the  
world cannot receive*, layes our Saviour,  
John 3.1-17. Antipathies are irrecon-  
cileable; no arguments, no means ever  
used can cause an accord, except there be  
a change in nature. Nothing in the  
world puts mens spirits in such a sit-  
stance as grace when that comes, and  
therefore where the most eminent grace  
there the greatest disagreemens between  
them and wicked men. How many wic-  
ked men cannot but be convinced of  
some godly, who live with them, that  
they are better then themselves, that  
they are conscientious men, whose prin-

spirits are truly worthy, and that they walk more to them ; they are not able to change them within ill carriage towards them ; they seek to doe them all the good they can ; and yet their spirits cannot cleare ; but as they were wont to say in former times, *Carmel was a good man, but he was a Christian* ; so now such are good men, but they are too apt, and this enoughto keep a perpetual breach between them.

*Camus Seimus  
bonius vir, sed  
Christianus.*

**CHAP. V.** *ed. 1567. p. 11.*  
*To shew howe a right effect of faith may  
change spirited men.*

If the godly bee of such excellent spirits, learn we then hence to have a right effect of them ; they surely are worthy of precious account, of most honourable esteem, who are men of such excellent spirits ! Let them bee what they will, in regard of their outward condition, though never so meane and poore. No matter what the Ring bee, if the peale in it bee precious. Many

most

most precious spirits have very meane  
outfides. The Tabernacle was beaten  
gold within, but the outside covered  
with Badgers skin. If the treasure be  
rich, what though the vessel be xanthem.  
Such, these are the excellencies of the  
earthly, the very light and beauty of the  
world, the glory of Gods Creation; they  
give a luster to the places wherein  
they live, to the families in which they  
are, especially if they walk close and  
faithfully with God indeed manifesting  
the excellency of their spirits in their  
ways; so that when they are taken a  
way, the very places where they lived,  
are darkened. This other spirit of the  
godly makes a god scraping his soates  
on the dung hill, and a *fury* sticking  
in the myrie dungeon, more glorious  
then Kings and Princes sitting crowned  
upon their Throns; these are glorious  
within. God is a Spirit, and he looks  
on men, to see what they are in their  
spirits; and he esteemeth accordingly of  
them, and so should we. What doth  
brave cloathing, what doth shoney,  
what doe titles of honour misse the  
dignity? what else are these to the excel-  
lency

lency of man's nature; No certainly, the excellency of man must be that which make the most excellent and noble part truly excellent, which is the spirit of a man. If a man would know the excellency of any thing, as of a sword or of any other instrument, he judges it not by the hilt, or the inferior parts, but by what excellency the principle part hath. There is a spirit in man, and this inspiration is from the Almighty, an spirit inspired by the Almighty, and beautified with his heavenly graces; this enables a man indeed, to be the ornament of the hidden man of the heart, the glorious cloathing of that, which makes truly beautifull and glorious. How did many of the Heathen highly prize those, in whom they saw any naturall excellency of spirit, differing from other men? Those amongst the Romans, who were called the *Curi*, and *Fabri*; they lived very poorly and meanly; yet being perceived to have more excellent spirits then other men, they were taken from their dinner of Turnips and Watercresses, to lead the Roman Army. How much more  
should

Should we honor men in whom we may see Divine spirits, the lustre of heavenly graces shining in them? But to shew more particularly that godly men are to be highly prized in regard of this other spirits, as they have received a spirit differing from other men, so they are to have esteem and honour differing from other men, nor to be looked at as common men: for, ~~but~~ <sup>as</sup> ~~looks~~ <sup>the</sup> ~~bowels~~ <sup>the</sup> ~~treasure~~ <sup>the</sup> ~~mercy~~ <sup>the</sup> ~~eternal~~ <sup>the</sup> ~~love~~ <sup>the</sup> ~~God~~ <sup>the</sup> ~~unto them~~ <sup>it comes</sup> First, this difference of their spirits from other men, is a certain signe of the eternall love of God unto them; it comes from the treasure of Gods everlasting love, of that choice special love of God, from the bowels of Gods deepest mercies: it is a most infallible argument, that God hath set his heart upon them for good; as for other favours, a man may haue them more then other men, yet they are no such but may stand with Gods hatred, and with his eternall wrath: and this is a great difference between spiriuall mercies, and outward mercies, which sets an exceeding high prize upon spiriuall mercies above all others: these are the distinguishing mercies, which others are not. But,

Secondly,

2. Secondly, the spirit receiving these spiritual excellencies from Gods choice everlasting love, receives likewise all other mercies from the same fountain; though in their own nature they bee common mercies, yet where this other spirit is, there they are received from another fountain then other men receive them, which addes much sweetnesse and excellency to the mercies we have; they come as fruits of the common bountie and generall goodness of God to ordinary men, but to men thus differenced from others, they come out of the spring of the rich treasures of Gods grace, tending to the furtherance of eternall mercies; *from v. xii. 22.*
3. Thirdly, The Lord hath a speciall eye upon and delight to dwell with these, who are of choice and excellent spirits; *He will dwell with the contrite heart, to revive the spirit of the humble, Zsay 57. 13.* He hath a speciall care of these spirits, that they doe not faile before him; he puts under his hand to suppose comfort, revive them. When we are ordinary splices, we heed not so much every dust, but some flies our and fals

false on the ground; But if Betate-stone or some speciall choyce costly spicke be beaten, then there is cure hid of every dust, that should haue not lost; So though God may afflict the choycest spirits of his servants, yet he is very carefull that their spirits fail not before him, as for other common ordinary spirits, he cares not much to let them faile, and sink in their affliction, but this is the mercifull care of God over those spirits, whom he highly esteemeth.

Fourthly, The excellencies of this spirit, are eternal excellencies, they shall abide for ever, nor vanish, nor be taken away, as common gifts and other mercies shall, as Ezech. 46. 17. If a Prince give of his inheritance to one of his ser-vants, it is to be his but for a time, and to return unto the Prince again; but his inheritance shall be to his sonnes, for them for ever. So when God gives any thing to common men, who are but his servants at best, it must return again; God will call for all his mercies from them again, but these soule-mercies of his children, shall be their inheritance for ever. Honour  
God

God calles his Church, *an ewall excellency*, *Esey. 60. 13.*

But fithly, and principally, these other spirits are most honoorable creatures indeed, because they are reserved for other mercies; God gives common mercies to common spirits, but he reserves his choice mercies for choice spirits. *With the pure, thou will shew thy selfe part*, saith David, in the *1 Sam. 23. 27.* The words are, with the choice thou wilt shew thy selfe choice. Abraham gave Ishmael and Hager a bottle of water and a few raisins, and sent them away; but the inheritance was reserved for Isaac. So God gives to other men a few ordinary mercies, but his glorious mercies he reserves for these peculiar ones; and, as it is said of Feboesophas, a *Chron. 21. 3.* he gave his other sonnes great gifts of silver and gold, precious things, fenced Cities, but the Kingdome he gave to Iehoram, because he was the first-born; So God gives these outward mercies to other men, but the mercies of his Kingdome are reserved for these men of choice spirits, who are the first-born, the chief and most excellent of all Gods creatures.

128

a choice and a present gift.

creatures in this world. Now we see the  
fames of God, saith S. Paul, but it appears  
not what we shall be; there is more to come  
hereafter; they have not spirits that will  
be satisfied with the things of this world  
and the clore are not as ordinary men,  
who have their portion in the things of  
this world. God delights to fill the ca-  
pacities of all his creatures withutable  
goods; now these other spirits, by that  
choyce excellency of them, are made  
capable of farre higher mercies then the  
world can afford; they must bee the  
good things of another world that can  
fill them; and those are reserved for  
them. The bodies of the Saines, because  
they are joyned to such precious soules,  
shall be like the glory of the Sun, yet  
excell in glory. How glorious then shall  
their soules be, for whose like their bo-  
dies shall be thus glorious? Wee look  
upon great heires, who have great inher-  
itances to come, with high esteem,  
though they have little for the present:  
These are the great heires of heaven,  
Coheirs with Iesus Christ himself; these  
they are, who are delivered from the  
wrath to come and to be made partakers

of

of the glory that is to be revealed. The Lord gives them no great mercies in comparison now, because he hath reserved so much for them afterwards. As Nature is not very magnifie in her work in inferior things, where she intends some higher excellency. So the God of Nature, intending such high and glorious things hereafter for his Saints, doth not so much regard to give them these inferior things for the present.

But what are those reserved mercies you speak of, that God hath for the few? Not entitling a Treatise of that glory, that God hath for his choice ones, only take these five general.

First, These mercies are prepared mercies, prepared before the foundations of the world were laid, and again prepared by Jesus Christ, who is gone before to heaven to that end, as he tells himself, To prepare Mansions for me, John 14. 2. Now this is spoken after the manner of men, who doe not use to make long and great preparations but for some great work in hand: Surely, these mercies must needs be great, which the wisdom, power, and sanctity of

A.

God - hath been using all his power, when  
pulling - (13) (14) (15) (16) (17) (18)  
Secondly others are called up for this  
then - (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30)  
had them not been called up - (31) (32) (33) (34) (35) (36) (37) (38) (39) (40)  
in which case he will be called up - (41) (42) (43) (44) (45) (46) (47) (48) (49) (50)  
but if he had not been called up - (51) (52) (53) (54) (55) (56) (57) (58) (59) (60)  
of course he will be called up - (61) (62) (63) (64) (65) (66) (67) (68) (69) (70)  
when he comes to play his hand - (71) (72) (73) (74) (75) (76) (77) (78) (79) (80)  
the last - (81) (82) (83) (84) (85) (86) (87) (88) (89) (90)  
body hardly. These reasons more or less  
give us most for our King - (91) (92) (93) (94) (95) (96) (97) (98) (99) (100)  
David & Co' may be - when Angels - and all  
his supporters who his influence knows  
power and goodness can do for him.  
Cathurch, to raise their sons - (101) (102) (103) (104)  
bright of glory - surely the glory must  
necitate high - here is raised to that end.  
If a King should destroy a city of per-  
petual misery his magnificence is much  
needs be farre great thing - (105) (106) (107) (108)  
common - (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120)  
forth the magnificence of King - so much  
lesse that can set forth the magnificence  
of the great King. When - (121) (122) (123) (124) (125)  
would make a foolish and ignorant  
man would build a Palace - (126) (127) (128) (129) (130) (131) (132) (133) (134) (135)

their persons were small, they were great things; so surely here, that which must shew the greatness of the great God, must exceed beyond all indeed, <sup>now</sup> in greatness. These mercies must be such as may shew, that Alas! had all the works of man made by the great God the Father; it were not worth the Sonne, to give up his life for the death, for the purchase of mercy. Surely that mercy thus purchased, must needs bee great. If there had been no higher good for men, but to eat and drinke, and to have pleasure in the flesh, certainly Christ would never have deigned to have purchased this. But there were higher things then these which Christ looked on, there are but poor things for God to know by them how infinitely he is well pleased with the obedience of his Sonne to the death; that which surely doth outdoe this, can not but be very great whatever it be, and that, you the greatest of them, is the mercy reserved for these choice ones.

Finally, Other mercies (in some respects higher) then the very blessed Angels themselves have, blessed above us.

For,

For, in Man's nature is more highly advanced than theirs, being hypothetically united to the Divine Name.

3 The righteousness whereby the Saints come to glory, is a higher righteousness, a more excellent righteousness than that of the Angels; though theirs be perfect in its kind, theirs is the righteousness of mere creatures, but the righteousness of the Saints, is the righteousness of that Person, which is both God and man.

4 The onenesship of the Saints is founded in a higher right, than that of the Angels, namely in the onenesship of the second Person in Trinity.

5 They are the members of Jesus Christ, and so in a nearer union with him than any other creatures.

6 They are the Spouse of the Lamb, whereas the Angels are but ministering spirits, as the servants of the Bridegroom, but the Saints are the Bride.

Surely then, the mercies reserved for these choice spirits, are choice and glorious, not only other mercies than others have, or they themselves have now, but other mercies than they are

able to imagine, thef there wee are to  
look upon, as most blessed and honour-  
able creatures.

**C H A P. VI.**  
 2 *Men of this world, who have vile  
conceits of this spirit, and shew of  
such excellent spirits.*

**I**F the spirits of godly men be thus  
pititious, how vile then is this base  
world, which hath such irrational ab-  
surd conceits of this spirit's, and which  
so scorns and abuses men of such excel-  
lent spirits? There are two branches of  
this vise: In the first, the vile conceits  
that men of this world have of this spi-  
rit, are rebuked;

For, 1. They think godliness befooleth  
men.

2. They think it makes them cow-  
ards, to be men of no meane and valour,  
poore spirited men.

3. They think this Spirit to be a tur-  
bulent spirit, as ~~Am~~ laid of ~~Elijah~~, Art  
thou he that troubles Israel? *Enter  
was*

*The rebellion  
on.*

was called the trumpet of Rebellion,  
And lastly, They think them to be  
factions spirits.

For the first of these, What more  
ordinary, than to cast this aspersion up-  
on godliness, that it makes men to be  
dull, heavy, stupid fools, not fit for the  
great and high things of the world, and  
therefore they labour to stifle any be-  
ginnings of godliness in their children,  
or any near to them, for fear it should  
hinder their parts, and take away the  
quickness of their wits, and brawness  
of their spirits; Except you think that  
to be the onely brawness of spirit, to  
venture upon any thing that may fur-  
ther your own ends, not to find sin, nor  
the displeasure of an infinite God, to let  
out your hearts to the ungodly, so she is,  
disfying your own desires, to examine  
nothing by rule, but to doe whatsoever  
is good in your own eyes, to rejoyce in  
the wayes of sin, and to blisse your self  
in the proud swellings of your own  
heart, to be able to scorne a conscience,  
humiliation for sin, stricnesse in Gods  
wayes, as too mean a thing for men of  
such quality, of such birth as you are, of

I g such

such estates, hopes, preferments, and designs as you have; things fitter for poore sinnes, meancr people, contemptible sinnes to look after. If this be the excellency of your spirits, then godliness debases them indeed; yes, it debases them as low as hell it selfe, it casts shame in the faces of, and breaks in pieces such haughty, swoln spirits as these are, it brings them down to lie at Gods feet, as poore contemptible creatures in their own eyes, loathing and abhorring themselves, as there is infinite cause they should, and judging themselves worthy to be destroyed; but as for any true naturall excellency of spirit, godliness doth not quench it, but rales it, and beautifies it, and perfects it. It is either grosse ignorance, or despatch malice, that causes these conceits of the work of godliness in the spirits of men, yea, there is much blasphemy in them. Willst thou then let the work of Gods grace, wherein the glory of God consisteth, which is the life of God, the image of God, the Divine Nature, as he hath been shewen; shall it be the debasing, the perverting, the befooling of mens

spirit, spiritized? What a dash holiness, that makes God glorious, to make men contemptuous and vile? dash that which makes God so honourable in the eyes of the blessed Angels and Saints, make man a loe, and a foole in the eyes of men? O Lord that ever there should be such malice in the hearts of men against the grace of God, ever to have such vile conceit of it; pray, if it be possible, that this thoughts of thy heart may be forgiven thee. Did not malice abide men, they might see that the Lord had had, and still hath, some of his Saints as eminent in any outward time, excellency, as any in the world, as great Schools, as brave Countries, as any living, as deep in policy, as profound in learning, as compleat in all that is any wholsoever, who more eminent in learning then Moses, who was learned in all the learning of the Egyptians; who ever had a higher strain of eloquence then Eusebius, who ever more profound then Saint Paul? And in latter times, yea, even in our dayes, the Church hath not wanted worthy and glorious lights, who have been exceedingly

cf.

*a clear and vigorous spirit.*

chiefly, and particularly the distinguishing  
of the trifling interesting character,  
whose thoughts are not the work of  
fools, of puerility, simplicity; they  
require a sense of understanding,  
depth of judgment. There are five  
remedies, by which we may remove  
a man's power of doing ill, & it may be  
1. Remorse, springing from many little  
things, & unawarded crimes in their parts.  
2. Employment in conversing with  
high-spirited, and heavenly things.  
3.猛烈的, serious, and sobering  
character judgments, in the approach-  
and nothing. 137. 138. 139. 140. 141.  
4. To hold men under confinement to  
improve their minds, in the use of all  
the natural gifts they can, sensible and  
spiritual, & in frequent conference.  
5. Poverty, & it causeth no implying their  
power. But, surely, until so they come to  
have the dwelling of God upon them for  
the inheritance of them, according to the  
promise, we know them not. If they do not  
Abide in God, then know them not, ye  
cowards, surely, it hinders not you to  
victor; who are weak, & have ignoble souls;  
them, who are contempt in your eyes, and  
113

*fortitude.*

portionally their *gloryes*, *David*, *Gideon*, *Samuel*, and others ; who through such  
subdued Kingdomes : *Act. 4. 32. 33.* Their is no want of spirit, and want of  
valour, that makes any man slave to sin,  
and the Devil ; sometimes as he hath no  
heart to any worthy cause to free him-  
self from it ; but lyes down under it,  
and carrieth the feters and yokes of his  
bondage about with him, whither so-  
ever he goes. That is cowardly basenes  
that brings conscience into a servile  
subjection, that cowardly basenes that  
will suffer the cause of God to be ne-  
tryed, rather then venture any thing  
for it, what greater argument can men  
want true spirit, then this ? Godlynes  
pursa spirit of fortitude into men, that  
will not suffer them to be thus debased :  
and where appears the like courage in  
any, as in them, when they are called to  
stand for the truth ? Though all the  
Tyrants of the houses in the City of  
Womans, were Devils, yet theber  
would go to refusche the truth, with  
such a spirit, as if it were a turbulent spirit,  
or turbulent of spirit makes men basen-  
essfull

choleric and malicious ; this spirit can but never so love their enemies, nor doe all the good they can do them : turbulent spirits look only their own ends, they care not what becomes of others ; so it hap- peth they may burne themselves, they care not nor what house be on fire : They are boisterous in things that concern themselves. But the Saints of God, in whom this other spirit rules, they are meek and gentle, and yeeld- ably in their own cause, ready to put up wrong in all quietnesse : take them in things that only concern themselves, and you shall finde none so readily, so freely, so cheerfully denying them- selves, as they. And again, turbulent spirits doe not love to examine things by rule, to call things to account, but follow their own fury humours, and set upon their own will with violence : but godliness takes offence from this rug- gedness and turbulence of spirit, and makes them gentle and peaceable : let them be never so forward, never so zealous in any thing, yet if you will call them to examine things by rule, they will meekly and patiently hear you, — I am,

yea,

You a child shall have them. 2 Cor. 11.  
6. And yet farrors make them not; they are  
not, for none above them want so much au-  
thority; then they, none for their Majestie  
of God's Authority, as they do; none  
obey Authority out of conscience, so  
as they doe. If the will of men's authority,  
rather then authority, shall require any thing that the authority of Heaven  
forbids, that they doe not, because they  
cannot obey, for conscience sake: And  
so sacred doe they account Authority,  
that they would have no obedience per-  
formed to it, but obedience for con-  
science sake. Blind obediency the Church  
of God hath long since exploded, as  
too servile for Christian spirits: this  
were most servile after selling men's  
bodies to the Market for slaves, which  
Christianity abhors. It were too un-  
charitable a conceit of Christian Magis-  
trates, to think that they should require  
of, or expect from any other obedi-  
ence, than inward for the Lord; and in  
this obedience those who are godly are  
to forward, as they are judged turbu-  
lent, for being over-forward, to main-  
taining the power of Authority, as some  
think;



which is the judgment of the then of the world, for the little they give to men who are of the spirit and spiritless, in small proportion to the godly, do not understand that it is not what can be, but it is little they give, nevertheless they are made most miserable by the men of this vile world, as if they were the vilest scurvy and filth of the earth; yes, so indeed they are, count them, so

what was said, and what were  
those that were with him, who were  
accounted of, were they not men of  
most excellent and admirable spirits?  
S. Paul was one of the most excellent  
spirited men that ever lived upon the  
earth, and did as much service for God  
as ever any mere man did since the be-  
ginning of the world; and yet how  
vilely was he thought of, how con-  
temptibly was he used, cast into stocks,  
and whipped, wanted cloathes and vi-  
�uals? And for the others that were  
with S. Paul, they were men of whom  
the whole world giveth witness, that

there were also many gloomy predictions of the times. Our country would be ruined if we could have no ships. We must be ruined. Therefore when the Armada was sent us by God in May 1588, we were prepared and upon the instant sent out our ships to the harbours and ports of the south of the country, and so well, and courageously did we put them to sea. A great number of men think themselves well enough to approach and abuse us. What is not a ignacious fight to a house belonging to have power over the body of some noble Prince, to be Duke or by Antecedent, or any other commendable; fondish creature? And a more ignacious thing it is to see the vile and base scurvy of the world, who are not worthy the girdle of such a creature, to come near her. And forasmuch as she is excellent, I say, and fit for more noble company. Let me then complain of the money, Exempt. 400. that the pretious stones of sum, comparable to fine gold, were esteemed as earthen pitchers. Such as blessed spirits would honour, if they had them with them, yet here they are without as fifth. What grief sufficient

to

which he had given to his son, he had given him also a sword which he had taken from the body of a man whom he had slain in battle. This sword was called the "Dishonored sword".  
When he had given this sword to his son he said to him, "I have given you a sword which I have taken from a man I have slain in battle, and I have given it to you that you may still kill men when necessary. My son, you are now no longer who you once were, and experience confutes my words." **C**hristopher's Disciples thought that the sword would avail them; he tells them, "They have no good use from it in this world, for they have but bad clients." How was he then? "I am of very few understandings in spirit; I am incompletely used." He was then cast on the infants, that upon whom he could find no man to bind him; he was bound by the hands and feet, and carried to the prison. There he lay, most basely bound, naked, where he durst not even lift up his head, for he durst not move his hands. How was he then used? he was thrown up to the dungeon; but it was not to the caves beneath the earth, the Word of the Lord was made a reproach unto him daily. **D**evil before them! a man in whom God's soul delighted, yet he complained  
of

of himself, I chide him was self-pride of  
men and despised of the people : all  
that saw him, touched him to scorne,  
therefore cut the lip, and took their  
hands from him; *Paul. 13. 10. 11. and 14. 15.*  
For him he was despised by a world of the  
people, and nese *Tobit* who them, as  
holies of himself, *Chev. 17. 6.* The  
same use had the blessed Apostles, who  
were filled with the Spirit of God,  
none more scorned, persecuted, contem-  
ned, than they. The most worthy and  
famous men in the Primitive times,  
found no better use than these. It were  
infinite to instance in particulars. Igni-  
tius, Polycarpus, Cyprian, Chrysostom,  
Dionysius, and the rest reproached,  
banished from their people, persecuted,  
and exceedingly contumeliously  
disdained. In later times, the most excellent  
the spirits of men were, the worse use  
did they ever find from the world. We  
might instance in *Origen*, *Irenaeus*, *Eusebius*,  
*Amphion*, *Ambrose*, &c. I cannot per-  
ceive that sed emperio et mortali, who  
was a man of an honest spirit, in many  
lived in his time, and a very learned and  
godly man, yet after he was much dis-

*Sabius*  
complains,  
that in his  
time, which  
was in the  
fifth Centu-  
ry, bonyne  
egunur esse  
mali, ne viles  
habebantur.

*Melechior A-  
damus in  
vna Misfu-  
li.*

boured in the work of the Lord, in his publike Ministry, was so ill used of the world, that he was fain to get into a Weavers house, and item to weve, that by ihe might get himself and his family bread, and within a whiche was accounted unworthy of that pefumption, and was thrust out of the house by his Master the Weaver, & then was forced to go to the common ditch of the town & work with his spade to ge his living. Whose heart bleeds not to hear of these former examples, and divers others, men of most precious spirits thus ill used by this unworthy world, even such in whom Christ rejoices that ever he shed his blood for them. *Asey 33. 11.* Such as he will glory in, before his Father, and the blessed Angels; yet thus are they abused by this wicked world: The more eminently the spirit of Christ appears in any, the more is the rage of evill men against them. As it is reported of Tygers, that they rage when they smell the fragrance of Spices, the fragrance of the Genera of Gods Spirit in his people, which are delightfull to God and his Saints, puts wicked men in

to a page, which as basic spirited men have the world smile on them according to their hearts desire. Oh the providence of God, who suffers such indignities to be offered to his most precious and choice servants ! but by this means the excellency of their spirits appears in greater brightness ; their graces shine in the most clear lustre. All Gods servants have his spirit in them, but when any of them suffer reproach and curse of the world, then the Spirit of God, & glory rests on them, then the glorious Spirit of God is upon them, according to the promise of God unto them, 1 Pet. 4:14. and they may in part perceive, even while they are using them ill, that they are men not of common, nor of ordinary spirits, who are thus ill used by them : they may see in that affliction, that patience, that humility, self denial, faith, holy carriage, requiring good behaviour, praying for, doing all the good they can to those who use them worst ; that constancy, spirit and cheerfulness, sweet countenance, that holy boldness, humble courage, heavenly magnanimity, that it will wonder their conscience

should not mitigate them; even while they are abounding in them, that their conscience doth not tell them. Surely these men w<sup>t</sup>o do mistake in, they are led by either principles then we know of, they have something within that doth support them, we understand not. It is a wonder men are not afraid so abusiv<sup>e</sup> them as they do. As Num. 23, 8. The Lord saith to Mosias and Aaron, concerning Moses, when they spoke against him. Were you not afraid to speak against my servant Moses? The words are very emphatic<sup>i</sup> cast in the Hebrew, they are thus, Were you not afraid to speak against my servant, against Moses? Were he only my servant, though he were not Moses, were you not afraid? but when my servant, and Moses, that is such an eminent servant of mine, in whom so much of my Spirit appeared, were you not afraid to speak against him? Certainly the Lord will not always suffer precious choice-hointed men to be trampled under foot, he looks upon them as their jewels, where as his enemies upon them, while they sit in the earth, his judgments will come upon them he will make up his Justice in blood.

esaias. 5, 17. and then there shall be seen a difference between the righteous and the wicked ; between him that serueth God, and him that serveth him not, vñ. 18. God will owne the excellency of the spirits of his servants, to be the image of himselfe, and what confusion will this be to the ungodly of the world, when the Lord before men and Angels shall own that, for the Justice and beauty of his own excellency , which they, when time was , made matter of their scorn , objects of their hating : when God shall come to them , as Gideon to Zeb and Zalmuna ; Judges 6. 18. when number of men were they fayre Gideon to them , where yet I saw no Gideons ? They deserved it then not : for when theye each one revenged selfe he durst not smite : Then he said , They have had leasure , the furies of my mother : as the Lord liveth , if you had saved them alive , I would not have slaine you , but now he sayes to Father his first born , Up and slay them . So shall God hereafter say to the men of the world , What were those men , and what did they , whom ye so hated and abused ? what ? were they some vile spirited men how

did they carry themselves? Your consciences shall be forced then to answer; O Lord, we must confess, they were those who kept themselves from the common pollutions of the world, they lived strictly in their wayes, they walked unblameable in their course, they were very forward in the dutie of thic worship and service of God. The Lord shal then answer; What these men they were not saints, this was my holiness, my image, my glory, these were not common ordinary men, these were my choice ones; men precious in my eyes, separated from the common sort of the world for my praise. If you had loved them, prized them, and honoured them as the choice of the earth; if you had followed their example, I had not shun you, but now you shall perish wretchedly.

and singular, and eminent of all  
else in the world; and in nothing  
more than in **CUR. VII.** *which*  
is above all others peculiar.

**No Difference to be Regard** to  
as differerent from other men  
than what may proceed from  
numerous singularities, but from the singular  
naturall excellency of their persons them  
selves and excellency of their minds also.

**I**n godly members of churches, fol  
lowing, and the better commendation  
why then should any account it to be  
of honour to be singular from the  
world? Singularity is cast upon God's  
servants as their disgrace, but certainly  
it is their glory, they are singular, and  
their wayes are singular, but true, and  
they avouch it, they joyce in it, and  
bless God for it, it is impossible that  
that it should be so, for they are of another  
spirit, a peculiar people, separated  
from the world, Let a part for God,  
their separation is a wonderfull separa  
tion, Exod. 33.16. So shall we be sepa  
rated, saies Moses, I and my people  
from all the people that are upon the  
face of the earth, the word is in the O  
riginall, We shall be wonderfully sepa  
rated.

rated, No marvel then, though their singularity be such, as the world, who knows not their principles, wonder at it. Their ways are different from other men, I daresay indeed, who can think otherwise? Their principles, their estates, their dignities, their hopes are raised higher than other men. You'd *see* have been offended, if his former acquaintance had complained, Oh, now ~~you~~ he mindes other things, goes on in other ways, lives after another fashion than we do; I, that is true indeed, for his condition is altered, his estate is raised higher than yours, he hath another spirit. To complain of Gods servants, that they are singular from others, is all one, as if you should complain of Peasants, that they are more glistering than white and grayell. Their way, their lives are singular; Why, how would you have them live? would you have them live according to the common course of the world? they cannot, for they have not received the spirit of the world, but an other spirit, as the spirit of God, which is the Spirit of life, and He most Which the Spirit of God would set out the greatest misery of men when they

they ate the children of wrath; i. without God in the world, without hope; as is; they lived according to the common course of the world; Ephes. 5:12. "And their two are joyned together, living according to the common course of the world; and according to their spirits, that rules in the children of disobedience. So long as they were actēd by their spirit, they did live so, but now where is their other spirit, that they are actēd by, and would you have them live so still as they did before? Certainly it cannot be. You cry out of dissimulation, and that justly. But what is dissimulation, if this be now where there is no such fulness between the inward principle, the inward home and disposition of the spirit, and the outward actions. I know if God's people should not live singūlar lives necessarily their outward actions would not be as greatable to this inward principles, frames, and dispositions of their spirits, for they are singūlar, differing from others most. As where may their dissimilāting, than man to seem better than he is, to those may be dissimilāting, to seem worse than them selfes; as there not as much

much evil into life differing from the spirit, as is a spirit differing from the life. Macbeth seems to be godly, and is not, it is an argument the man is vile, who will thus play the hypocrite; but it is a commendation to godliness, that men will account the very forming of it to be honourable; but if a man hath godliness in his heart, and yet his life be no other then other mens, this would argue that a man were ashamed of godliness if self-here godliness it self would suffer; as if it were such a dishonourable thing, as would bring shame to a man, if it did appear; as though indeed it must be reserved in the heart, for necessity sake, yet it must be kept down, not suffered to appear in the life, for feare it be a disgrace to men. Is not here then as great an evill, in this way of dissimulation as in the other? Better all the men of the world had shame cast upon them, then that godlines should have the least stain. Surely then, where the spirits of men be other spirits, singular choice spirits, their lives ought, and must needs be other dyes, singulars from othes men. Their conscience witnesseth to them, that their

their spirits are changed, like they are other from that they were, yes, and witnesses for them, that their lives are other lives, singular from other men, and in this witness their souls to joyce.

But is there not a proud phantastical singularity? may not pride, fulness, and fancy, carry men on in singular ways, differing from other men, conceiting themselves to be wiser then others, loving to flattery some odd humours of their own? If it were any choice of theirs, or excellency of their spirits, it were another matter, we would not speak against them; but it is this proud, hypocritical, humorous singularity, we speak against.

To this I answer, If you indeed should do as they do, if you should live after a different manner from the common course of the world, having no other principles then those you have, it would certainly be singularity, pride, hypocrisy, & humor in you, and thus your consciences would tell you, and that because you had no principles to carry you out in this way, you have no spi-

150  
... in your particular party  
responsible to it; and you judging of others by that you feele in your selves, this makes you to think, the different waies of Gods servantes, is onely from pride, and humoros singularity; yes, and they themselves know, that there was a time indeed, wherein if they should have done, as now they doe, it would have been no other in them, then that you now accuse them of; namely, when their spirits were, as other mens spirits are; but now they know, they have other principles, other qualificacions of spirit then formerly they had. But surely, you doe not think indeed, that their different lives do come from proud, and humoros singularity, for if you did, why did your consciences so well approve of them, when you lie on your tick beds? when you apprehend your selves going before the great God, then you could wish were with you as it is with them.

What say you? if you thought it were not from this pride and conceitednesse you speak of, then you would think he were well; then you would joy in justifying of them, if you were sure it were

were from a choice, excellent spirit in them.

Well then, let Gods servants enjoy you in this, that they know it is not from pride, that it is not from humour, that they run not into trouble or not as others do, but from the work of God upon their spirits, and this will give them to encourage themselves up, that if the men of the world did but know their principles from whence they work, as they know them themselves, even they would justify both them and their ways. But further we must know there is a way of God that is real, that tends to life, whatsoever way it be, this is certain, it must be different from the common course of the world, and if this be not it, in which Gods people do walk, tell us what is that way, and we will walk in it. The Scripture tells us, the way to life is narrow, and that few walk in it, and the other way is broad that tends to death, we cannot therefore but fear, when we see the mark of a very great load to others. Chyldin flock is but a little flock, a flock of 3000 before me,

people to  
you.

little flock: there are two dimi<sup>n</sup>tives in the originall, the word translated, flock, signifieth a little flock; but that the exceeding littleness of it might appear, Christ addes another word; to the words are, Fear not little flock. And St. John i. Epist. 3. v. 19. Iaith, the whole world lies in wickednesse, but we know that we are of God. What a singularity was this in St. John! how doth he difference a few odde contemptible people from the whol world! We are of God, and yet the whol world lies in wickednesse, and the world surely is not grown better since. But that you may see, that the way of the godly is not from singularity, or humour, take these Evidences, and judge according as conscience shall tell you is truth.

First, Where humour and conceited singularity prevaines with men, there is no exactnesse, no constancy in their wayes, no proportion of one thing with another in their course, they are singular and numerous in some odde foolish things, but in other things where they have as much reason to be singular, they do as others do; But in Gods po-  
ple

ple you shall see an cavennelle; constancie; and proportion in the course of their lives; that which makes them singular in one thing, makes them so in all other of the same nature: They are not as humorous people who have their fits, and take them out of their fits, they are otherwise, they are as different from themselves, as they are from other men; But where the Spirit of God guides, though there be no more difference from other men, yet there is less difference from themselves.

Secondly, Those who do things out of singularity, they care less for such things they doe out of that principle, when they come to be common, then they did before, But it is not so here in the ways of godliness; the more common they grow, the better they are, the more doth Gods people rejoice and bless themselves in them, they are the more lovely, and amiable in their eyes.

Thirdly, Humorous singular men differ exceedingly one from another, one will be singular in one thing, and another in another; but Gods people go all the same way, they have the same

2.

3.

same course with such as they observe  
law. Observe the spirits and waies of  
godly men in all places of the world,  
though their education, their constitution,  
their employments, their former principles  
be exceeding different, yet  
now for the main, they are the same,  
they favour and relish the same things,  
they delight in the same way of holines,  
which evidently shewes, they are led,  
acted by one and the same spirit,  
though they may differ in some things  
of lesser moment one from another, yet  
they differ very little amongst them-  
selves, in things wherein their dif-  
ference from the world principally lies,  
in those things for which the world dis-  
likes them and their waies, there is a  
generall agreement in the spirits of all  
godly men in such things, as in fearing  
of the least sinke as a greater evill then  
any outward misery, in loving the bri-  
efe & easie wayes of holiness, in labouring to  
keep themselves pure, as much as they  
can, from the sinnes of the times, and  
places where they live, &c. In these  
and such like things, which are most  
proper to godly men, and for which they





there is the cheife work of godlinnesse,  
where the loues of Gods servants doe  
most expiate themselves, there they are  
most themselves, there is their moost pro-  
per solennesse, wherefore Christ is apt  
humour of singularitye of woe and  
Futhiby, if it were hirous singular-  
tude, it would not bring them so much  
sweet peace, and heavenly joy when  
they are upon their sick beds, and death  
beds, and when they have so deale with  
God in a speciall manner, when they  
are to appear before the great God, to  
receive the sentence of their eternall  
doome; when they are to enter upon e-  
ternity how many then plese God that  
ever he put it into their hearts to go an-  
other way, nor according to the common  
course of the world? Though by humour  
and conceitfullnesse may glorie and glorie  
sparent for a while yet if can never  
bring such peace, and whoso joy in sick-  
nesse, and death, and when the soul sees  
it hath no heale with such an infinite  
holy God, such a dreadfull Mischay; none  
apprehend the glory and merrit  
of God, so as the godly doe, none on-  
derstand whis merrit shewing least they

doe ; the sight of these things would  
shake men out of an humour : it is not  
humour that can stand before God,  
and the eternall misery , or happiness  
of the creature rightly apprehended ; it  
is time now to lay aside humours , and  
conceits ; and yet then when these  
things are most clearly, most power-  
fully apprehended by Gods servants, even  
then they are more for the waies of  
God , in which they differed from the  
world ; then ever they were before ; it  
is now their greatest griefe , that they  
have no more differed from them then  
they have , and if they were to begin  
again , they would differ far more then  
ever they did.

Sixly . Surely it is not humoros  
conceited singularity , because most  
men who have enlightened consciences ,  
when they are most serious in their best  
moods , are of this minde . If you will  
needs go by multitudes , we dare venire  
upon this , yea , we dare challenge upon  
this argument , onely with these two  
Cautions ;

That the men you bring in , be  
men of enlightened consciences , for what  
have

have we to doe with others, who are blind and ignorant? though there were never so many thousands of them, they can adde nothing at all to the cause,

2. Let the judgements of men be taken when they are most serious, when they are best able to judge; doe not take them when they are in passion, when their lusts are up, but when their spirits are calmed, and in the best temper, when conscience hath the most liberty to speak indeed what it thinks, and of such men, in such times, we shall have the most on our side; and therefore surely it is not a humour of singularity, that acts them in the way of godliness.

Seventhly, It is not singularity, for we have the Prophets, Apostles, Martyrs, Saints of God before us, clouds of witnessesse thousand thousands of them, and every one of them worth ten thousands of others, as S. Chrysostome hath an expression in one of his Sermons, to the people of Antioch, It is better to have one precious stone, then to have many half pennies; so one godly man is better then multitudes of others. And S. Cyprian hath the like expression in one

Nobil ad nos  
attines quid  
judicat, final-  
tis, quid be-  
nevoli sensio-  
nes. Lact.  
Divin. In-  
fusit, Ep. c. i.

Chryf. hom.  
26 ad pop.  
Antioch.

Cyprian.  
Op. 30. 1. 1.  
Non ultra  
dassimilans  
illorum, obser-  
vare est enim  
natura. Etens  
quam illa  
filii impi.

*Confitetur se  
esse apostolam  
sed beatissimam  
sanctum, qui  
fidem diabolo  
daram non  
scrutavit.*

of his Epistles: Do not attend to the number of them, says he, for one that fears God, is better than a thousand wicked. It is safe to follow the way of good men, according to that in the Proverbs 3. 10. Walk thou in the ways of good men, and keep the ways of the righteous.

Now then, let neither the waies of godlinesse, or godly men ever be blaimed for their singularity, other spirits must needs lead into other wayes. It was laid to *Luthers* charge, that he was an Apostate; he confesses himself to be one, but a blessed and a holy Apostate, one that had fallen off from the Devil. So we confess, this is singularity, which differenceth Gods servants from this vici wicked world in which they live, whereby they live as men of another world, as indeed they are.

**Chap. viii.** *Concerning the first principles*

Bless God for making this different  
and good spirit, and the spirit of  
the men of the world. — H. D. L.

**S**eeing this other spirit is so excellent and blessed; then doe you, to whom God hath given other spirits, learn to bless God for them; the mercies of God to men's spirits are the greatest mercies; though your conditions be meaner then others, in other respects, yet if your spirits be raised to an higher excellency then others, you have infinite cause to bless the Lord, as *Blessed be the Lord, which hath blessed us with all spiritual blessings in heavenly things, in Christ.* What though God hath not abounded to you in outward honours, estates, delights, yet if he hath abounded to you in wisdom, holiness, faith, humility, &c. you have no cause to complain: Where God gives his Spirit, in the gifts and graces of it, there he gives all good things; hence where-as Saint Matthew fayes, Chapt. 7.11. *Now*

Ephes. i. 3.

much more shall your Father in heaven give good things to them that ask him? Saint Luke 11.13. bringing in Christ speaking upon the same occasion, saies, How much more shall your heavenly Father give the Holy Ghost to them that ask him? as if all one to give his Spirit, and to give all good things. Spirituall blessings make all outward Crasles light and easie, as Proverbi 18.14. The spirit of a man will sustain his infirmities. Spirituall blessings have this excellency in them, they cause a man to feel no need of many outward things, which others know not how to want; and it is as good to be in such an estate, to have no need of a thing, as to ENJOY it when we want it. And further, it is the excellency of spirituall blessings, to keepe downe the body, and to carry the soule above the body. It was the excellency and glory of the Martyrs, that their spirites were so satisfied with mercies they had, that they so little regarded their bodies, when they suffered grievous torments, as if they had not been their own. Thus Zoroaster reports of them, Spirituall blis-ses are such as make men to improve all

all other blessings they enjoy: without  
these, the greatest of other blessings  
would prove to be the greatest curses for  
us; and yet further: These blessings  
upon our spirits, cost God infinitely  
more, than other blessings doe. Other  
blessings God can give at a low rate, but  
these cost the dearest heart-blood of his  
own sonne, and therefore above all let  
God have the praise of these. Out-  
ward bodily mercies we are unworthy  
of, but when we consider of these, let  
us say as David. Psal. 66. 36. *Come unto*  
*me all ye that fear God, I will tell you*  
*what he hath done to my soul:* These God  
hath magnified his mercies toward me,  
indeed. You may remember how base  
your spirits once were, how blind, foolish,  
lukewarm, drossie, sensual, and if may be, re-  
licious. This S. Paul callinge him selfe  
him selfe and others, to praise  
God for that blessed change he had  
wrought in his, and in their spirits. The  
3. 3. *For we our selves also were in times*  
*past (saith he) unwise, dissoudem, disci-  
ples, serving divers lusts, living in mal-  
iciousnesse and envie, haefull, and hating  
one another: but when the benefit falleff*

AND OUT OF CERTAIN SURVIVALS OF LIFE,  
BEHOLD YOUR SPIRITS HAVE NOT BEEN SO VILE  
AS SOME OTHERS; AND THEY HAVE BEEN FAIR  
AND INGENUOUS; IF YOU HAVE BEEN OF  
SWEET NATURES; AND MERCIFUL DISPOSITIONS;  
YOU HAVE BEEN EASILY TO BLIGH GOD IN  
SOME RESPECTS SO FAMILIAR THE MORTAL, FOR THE  
CHANGE HE HATH WROUGHT IN THEM, FOR HIS  
MERCY TOWARDS YOU; THAT YOU DID NOT  
RECK IN THOSE NATURAL EXCELLENCIES, AND  
MISTAKE THEM FOR LAVING GRACES, AS MANY  
DOE WITH MUCH DANGER TO THEIR SOULS;  
AND WHEN YOURE SEE THE BASE CORRUPT SPIRITS  
OF OTHER MEN, AS THOSE WHO HAVE ANY  
THING TO DOE IN THE WORLD, THAT MEET  
WITH EXCEEDING VILE CORRUPT SPIRITS; NOT  
ONLY IN THE WORLD FORT OF MEN, BUT IN  
THOSE WHO SEEM TO BE FOOLISH; IN WHOM A  
MAN WOULD NEVER HAVE THOUGHT TO HAVE  
DOE WITH SUCH BASE WORKINGS OF SPIRIT,  
THAT WOULD MAKE A MAN WONDER. OH  
LORD, WHAT ARE THE SPIRITS OF MEN? THEN,  
MY, WHEN YOU SEE THIS, BLESS THE LORD,  
FOR YOUR SPIRITS, AND ALL THAT IS WITHIN  
THEM, BLESS HIS NAME, WHO HATH PUT  
SUCH A DIFFERENCE BETWEEN YOUR SPIRITS  
BROTHERS; AS YOU CANNOT BUT ACKNOWLEDGE,  
EXCEPT YOU SHOULD BE EXCEEDINGLY

ly injurious to the grace of God in you.

Chap. IX.

Communion and converse with men of fact excellent spirits, is a most blessed thing.

If the godly bee of fact excellent spirits, then converse and communion with them is a most blessed thing, no greater heaven upon earth then this; for here you may see the beauty and lustre of Gods graces shining, the brightness of which darkens all the beauty and glory of the world to a spirituall eye. Seneca saw so much excellency, that Morality put upon a man, that he says that the ~~wor~~ <sup>ways</sup> of a good man delights me. The very sight of such servants of God, who walk close with God, who are carefull to keep their spirits clear and shining, truly, it is very delightfull, it hath much quickening in it, the uprightness, holinesse, spiritual enlightnings, that their soules have, will guide them to advise for God in safe and good waies. The advise of godly men,

*Ipsa appetitus  
boni vici de-  
lectat.*

in things concerning God, is much to be prized. It was a good speech of Shechanian to Ezra, Chap. 10. 3. Now therefore let us make a Covenant with our God, &c. according to the counsell of the Lord, and of those that fear the Commandement of our God. It was good to follow their counsell. The spirits of these are savory in their discourse, in their duties, in all their carriage; their example exceeding powerfull and profitable. The blessing of Abigail upon David, was, The Lord bind up his soule in the bundle of life. Enjoyment of communion with Gods people, is the binding up of our soules in the bundle of life, for every one of them hath life in him. Doctor Taylor the Martyr, rejoyned that ever he came into prison, because he came there to have acquaintance with that Angel of God John Bradford, as he calst him, If the society of one sweet heavenly spirited man, be enough to make a prison chearfull, what a blessing then is the enjoyment of communion with many.

All my delight (saith David) is in the SAVIORS, in them that excell in the earth. It is

is the blessing of the gospel, to come to the spirits of just men made perfect. *Heb. 12. 9.* When wee see and dignify them, wee may in the beholding the work of their spirits, come to see many failings in our owne, that wee sawe not before; and so be humbled for them, and be put on to seek helpe. We may see the same graces shinning in them, wee feel in our owne hearts; and so be strengthened and encouraged in them, and stirred up to bless God for them; and the resemblance betweene their spirits and ours, if ours be right, will cause such a closing and mingling; so farre thence there will arise an inseparable delight, and incomparable sweetnesse. No society under heaven hath then pleasantnesse and sweetnesse in it selfe, than the society of the Saints; whose spirits close to fully one with another, as theirs, no mens spirits found so singularly by such indissoluble bonds together, as theirs, they know the excellency of one anothers spirits, so as they would openly open themselves, unbeforue their hearts one to another, and venirent their lives one upon another; and it is

the works  
of the

*Gregory Nazianzen*  
saies of himself, and Basil, that one soul in a manner was in two bodies. In *Orat. Fust. Basili.*

The same is said of *Mesmeus Feliz* and *Officinus*.

the

the most honourable society in the world; for it is the association of all excellent and glorious creatures God himself delights to joy himself with them; and he among them; for which soul will dwell among them ( saith the Lord; neither let her go; her will be the soul of misery shall be my soul. But the mind of the man in his image is the Oyle of spirit; they cannot forsake delights; nor can they be rid of leaving them; so wall they with themselves; but God will hid them; so wall he them. And then that making of Tame; where that wretched wife of before is now; subject easie as any penitent; for her punishment; and like a wild woman gone mad; (such body) which godly woman by the name of Agnes; is described in the Confession of St. Bernard; My hapless life is scattered in the assemblies; and truethes in those delights; that the Queen of Britons; of the form; say; of Good Saints; communion with Gods people; hath more honour; is full; of delights than any; than any; say; in the world; whereof this is wailing; the society of the wicked; it is an unsavory multitude; because in their spirits are false and corruptible things; and sins; there-

ଶ୍ରୀମତୀ  
ମହିଳା.

the first principles of religion, those who have travelled  
over various fields of knowledge, and have  
gathered together, & now return home, bringing  
back along together all their acquisitions,  
and adding to them, in the course of their  
travelings, a knowledge of the works of  
God, and of his moral government, will  
then have a complete knowledge of the  
things which are called simple and  
natural; till then they will hardly understand God's works,  
unless they think them to be very difficult, and they might  
be deluded from the notion of his works,  
as corrupt and disorderly. But it is certain  
that he who can see nothing but  
confusion and disorder, will have no good  
topic of conversation, or opportunity of improving  
any body else. Therefore, if we expect that  
any man will be a good Christian, let us  
see what opportunities he has had to  
acquire knowledge of God's works, and  
to observe the effects of his power and  
providence, in the world, and in his own  
life. If he has had none, let us not wonder  
if he be not a bad Christian. If he has  
had many, let us not wonder if he be not  
a good Christian. For it is evident, that  
a man who has had many opportunities  
of observing the works of God, and has  
not been converted, must be a bad Christian.

Since in the Country by the inhabitants of which  
Country there are many goodly and well  
settled Townes and Villes, and such as have  
Inhabitants the works of the spirit these  
most in God make abundantly our spirits  
with his own Image in the form of that  
university of the soul. Owe it them  
that such a thing is done, that they may  
knowe their owne Image and howe much  
they oblieue people to their owne  
short sighte, seeing further the creation of  
him, who hathe called us into this world  
misse into him & recylpe him ; wherefore  
it is a dishonour to us to saye only  
Specially friendlye holding this opinion that  
some dark hole in the world is an  
temptible place ; it is expected wee  
should make it coal pouders, that wee  
should haue in some certaine place to  
pass mentall that wey may haue it as  
an ornamentall. It is goodly to  
obscure the graces of Gods Spirit and  
keeye indeuours of God to our selves  
in which he hath shewen the greate  
in this Image, so that we may the more  
brightlye shew before Men and Angels  
the glorye that we haue in the minis-  
try of that ymberous boorders har-  
cellency.

excellency to consist, be it Eloquence, Wildome, or any Art, wherein he hath attained any eminency; yea, if he accounts his excellency to consist in his riches, in his honour, in his beauty, he loves to make them appear before others; as the Prophet in another case, *Ezay 60. 1. Arise and shine, for the light is come, and the glory of the Lord is risen upon thee.* If God hath shined upon your spirits by his grace, let your lights shine before men, that the world may see, there are men of other spirits, who can doe such things as they cannot. Oh what beautifull, convincing conversations would men have, if they were ouoly acted by this renewed spirit! As it was said of Steven, they could not resist the Spirit by which he spake; so it would be true here, men could not resist that Spirit by which you live. *What doe you more then other men?* says Christ to his Disciples, *Matt. 5. 47.* Men of other spirits must manifest in their lives, that they can doe more then other men. Let me in the name of the Lord plead with you for more honour and service for the Lord, then he hath from others.

First, your birth is from him, you are born of God in another manner then others are, and therefore it must not be with you as it is with others. Men of high birth will not live as other men doe. Hence wee reade of a custome amonst the Heathen, they were wont to derive the pedigree of their valiant men from their gods; to this end, though the thing were not true, yet they believynge themselves to bee a Divine offspring, they might upon confidence therof, undertake higher attempts then others, with the more boldnesse: Much higher things should those endeavour after, who are indeed born of God.

2.

Secondly, God hath put forth another manner of power out upon your spirits, then upon other men; other men have but a general common influence of Gods power let into their spirits: but he hath manifested the exceeding greatnessse of his power in you; as, *Eph. 1. 19.* observe the gradation there; the Apostle speaking of the power of God, put forth upon those that doe believe, expresses it in a sixfold gradation.

I It

1 It is his power ; onely the power  
of a God could doe it.

2 It is the greatness of his power.

3 It is the exceeding greatness of his  
power.

4 It is the working of his power.

5 It is the working of his mighty  
power.

6 It is the same power by which he  
raised Christ from the dead, and set him  
at his right hand in the Heavens, far a-  
bove all Principality , and Power, and  
might. Now God doth not use to put  
forth great power, but for great pur-  
poses ; he uses not his extraordinary  
power, for ordinary things : when su-  
pernaturall power is put forth, it is, that  
it might raise to supernaturall opera-  
tions.

3 Again, God doth put other abil-  
ities into you , that others have not:  
that grace with which he hath endued  
your spirits, is a spark of his own divine  
nature ; as you have heard , it hath a di-  
vine power with it , and a divine acti-  
vity in it ; that is expected from you,  
that none can doe by an inferior power,  
as by the strength of parts , education,

*Vniuersitatisq;  
casus, tam  
majoris est  
criminis,  
quam prius-  
quam caderet  
majoris erat  
virtutis.*  
Bern. de in-  
ter. domo.  
c. 50.

moral principles: if your lives be not beyond the highest of those who have none other principles then such to raise them, you dishonour God, and his grace, and your holy profession.

Fourthly, your Spirits have been made acquainted with more truths, God hath revealed to you the secrets of his Counsels, of his Kingdome; he hath shewn you himselfe, his Glory, his Majesty, Sovereignty, Holiness, he hath shewn you the reality, beauty, excellency, equity of his blessed wayes: He hath made known to you the certainty, the infinite consequence of the things of eternity; the vilenesse, pollution, poysone, danger of sin: he hath given you experiences of the things of heaven, the sweetnesse of his wayes, the distresse of conscience for sin.

Fifthly, he hath separated you for himselfe, he hath taken you into a neare communion unto himselfe; though God is to be feared by all, yet more especially in a higher degree, he is to be feared in the assembly of his Saints, and to be had in reverence of them

men that are about him, Psal. 89. 7.

Sixthly, God hath put other dignities upon you, that hee hath not put upon other men; hee hath made you *Citizens of the new Jerusalem*, favourites of heaven, heires, co-heires with the Lord Jesus Christ. God hath raised you above the condition of men; and therefore you must not walke as men. The Apostle, 1 Cor. 3. 3. blamed the *Corinthians* that they did walke as men, *Hee hath redeemed you from the earth*, Revel. 4. 3. Therefore you must not walk as the men of the earth. God hath not dealt thus with other people, they know not what these things mean. Therefore well may the Lord expect from you other manner of service and honour, then he hath from other men.

Seventhly, more depends upon you then upon others; the weight of many services depends all upon you, which are no wayes expected to be performed by others; What shall become of Gods Name, his Glory, the fulfilling his will in the world, if men whose spirits are fitted for this service, should

not live in a higher way of holiness, and doe more for him then others? God expects great things from you; *Esa 63. 8. I said, surely they will not lie;* When others are base, unfaithfull and vile in their wayes, yet God rejoiceth in this, that he hath a generation in the world, a choyce company of other spirits, pretious and excellent spirits, and he shall have other dealings from them.

Eightly, your Saines goe nearer to the heart of God then others: Other men may provoke God to anger, but you grieve his holy Spirit. God took it very ill at *Solomons* hand, that he dealt ill with him after he had appeated twice to him, *1 Kings 11. 9.* How often hath God appeared to your soules? What gracious visitations have your spirits had from him? It is a shamefull thing indeed for you to fall as other men doe: It was an aggravation of the fall of *Saul*, *2 Sam. 1. 21.* that the shield of the mighty was cast down, the shield of *Saul*, as though he had not been anointed with oyle; for you to fall, as though you had not been anointed

noynred, as others which have no such  
oyntment poured upon them, this is a  
great and sore evill.

Ninthly, the eyes of many are up-  
on you : the Name of God, the cause of  
God is engaged in you.

Tenthly, you are appointed by God  
to be the Judges of other men, *1 Cor. 6.*  
2. *Do you not know that the Saints shall*  
*judge the world?* yea, verse 3. *Know*  
*you not that we shall judge the Angels?*  
God will bring your lives and wayes  
before all the world to judge the world  
by, and therefore they had need to bee  
very exact, and to have something in  
them more then ordinary. It is a shame-  
full way of reasoning, for any man to  
reason for sin by examples ; as if like a  
Thiefe , he would faine scape in the  
crowd : but much more shamefull is it,  
that any godly man should be found to  
argue for sin this way, for this is an age-  
gravation of sin not a lessening of it, as  
if I should say, God hath dishonour by  
such and such, and therefore why may  
he not have some more by me ? Sinne  
is a striking at God, and every sinner  
strikes at him, and thou commest run-

*xij. ou xxv.*

ning for thy stroke too. What? Will thou also have thy blow at him? And, what thou, for whom the Lord hath done such great things? As *Cæsar* said to *Brutus*, when in the Senate-house the Senators had wounded him with many sore wounds, and *Brutus* he comes also, for his stroke; Whereupon *Cæsar* looks on him, and says to him; What? and thou my sonne *Brutus* too? Conceive as if thou sawest the Lord looking on thee, and saying thus to thee, when thou venturtest upon any sinfull way upon the example of others.

But in what particulars should we manifest this choycenesse of our spirits in wayes differing from others?

*Answe.* In these especially:

1. In selfe denials shew that you can deny your opinions, your desires, your wills, though you have a strong mind to a thing, though you have fit opportunities to enjoy your desires, yet if you see God may have more honours by other way, you can freely and easily without disturbance, without vexing yester day, and doe not deceive your selves

solves in this, be easily convinced in particulars, which are far against yourselves; the excellency of a mans spirit is much seen in this. Many conceive an excellency of spirit to be in self-wildness, in being passionate, froward and boorish, riotous; Certainly this comes from weakness of spirit, no excellency is required for this, every fool can be thus; But that is excellency to be able to overcome, to rule ones spirit, to have command of ones spirit, to subdue and bring in order passions and violent stirrings of spirits; this is precious and honorable in the eyes of God and men; this is a well-tempered spirit indeed, that can be strong, zealous, full of courage, invincible in the cause of God and the Church; but meek, quiet, yielding, selfe-deniable in his owne cause; those who usually are the most boorish and passionate for themselves and the most poor-spirited men, and the most basely yielding, when it comes to the cause of God, & Christ; Now this is the excellency of your spirits enabling you to doe that which others cannot doe, by loving your enemies,

mies, praying for them, doing them all the good you can ; this is the speciall thing our Saviour commands to his Disciples in that 5. *Matt.* When hee would have them doe more then others doe.

**3** Fear the least sin, more then the greatest suffering ; Morality raises the spirit highest next to Grace, and yet a meet morall man , accounts it foolishnesse, to be so nice as not to yeeld in little things, for the avoiding of great sufferings ; but a gracious spirit thinks the least truth of God worthy to be witnessed to, by the losse of his dearest comforts, and suffering the greatest evils ; yea, he accounts suffering for small things the most honourable sufferings of all, as testifying the greatest love ; as Davids Worthies shewed their dearest love to him ; in venturing their lives to get him a little water.

**4** Prize opportunities of service more then all outward contentments in the world ; a gracious heart thinks it honour enough that God employs it ; he is not only willing to go on in his work, though outward contentments

It was a  
brave spirit  
of Zwinglius  
expressing it  
self thus, in  
his 3. Epist.  
*Quas non o-  
portet mortis  
praeligere,  
quod non sup-  
plicium potius  
ferre, ino in-  
quam profun-  
dum inferni  
abyssum non  
intare, quam  
contra consci-  
entiam at-  
fari?*

wants come not in; but increase of service for God, he esteemeth so great a good, as he accounts the want of outward things made up in it; Though I get not so much by that I doe as others, yet I bless God, I can goe on in my work as chearfully as others, for contentment is made up of me in this, that God will employ me in his service more then others.

5 Make conscience of time; these few doe; few regard the fillings up of their time, their spirits having no excellency in them, they cannot make use of their time in any worthy imployments for God, to themselves or others; but a man of an excellent spirit, knoweth how to employ himself in things that are excellent, and therefore prizes the time he hath to work in, and is conscientious in the spending of it.

6 Make conscience of thoughts, and secret workings of heart, of secret sinnes to avoid them, and secret duties to perform them; a man that hath a precious spirit, doth not like to have it runne wild in extravagant thoughts, and affections; the thoughts of his minde are precious, the affections of his

*gracious spirit,*

heart are precious, as his spirit is precious? We let water run waste, because we put no price upon it; we think it little worth, and therefore we let it run to no use; but if it were some precious liquor, some precious oyle, compounded of deare ingredidents, we would not daspe, but would be careful to save every drop; this is a precious spirited man indeed, who knows how to lay out his thoughts, and his affections at the best advantage, and will not lavish them out to no purpose.

7 Make conscience of the manner of performing holy duties, as well as of the doing of them, and look after them, what becomes of them when they are done; this is not according to the common spirits of the world, who think to put off God with flat, poore, and dead services; A gracious spirit hath much of the excellency of his spirit acting in holy duties, and therefore he doth much mind them, and lookest much after them; but others have little of their spirits acting in them, and therefore they are little regarded, little looked after by them.

8 Rejoyce in the good of others, and to shew this spirit, though

though it eclipses thy light , though  
it makes thy parts , thy abilities , thy  
excellencies dimmer in the eyes of o-  
thers ; were it not for the eminency of  
some above thee , thy parts perhaps  
would shine bright , and be of high e-  
steem , yet to rejoice in this from the  
heart , from the soule to blesse God , for  
his gifts and graces in others , that his  
Name may be glorified more by o-  
thers , then I can gloriifie it my self , to  
be able truly to say , Though I can doe  
little , yet blessed be God , there are  
some who can doe more for God then  
I , and in this I doe , and will rejoice ;  
this is indeed to be able to doe much  
more then others , this shews a great e-  
minency of spirit : All the parts , gifts ,  
abilities , that any man in the world  
hath , where this is not , come far short  
of this excellency ; to be able to doe  
this , is more then to be able to excell  
others in any excellency whatsoever , if  
this bee wanting : If God hath given  
thee this , he hath given thee that which  
is a thousand times more worth then  
strong parts and Abilities , in which thou  
mightst have been farre more eminent ,  
then

then thou now art, or then others are.  
¶ If thou wilt shew the excellency  
of this spirit in some choyce thing,  
then labour to keep the heart low in  
prosperitie, and an heavenly cheereful-  
nesse in adversitie; not onely conten-  
ted, but joyful, in a quiet, sweet, delight-  
full frame: In the greatest difficulties  
and straits, when you are put upon hard  
things, go on in your way with what  
strength you can, without vexing, di-  
stracting thoughts, let your spirits be  
stayed on God quietly, and meekly  
committing your selves and cause to  
him, as the people of God in *Ezay* th:  
26. 8. They professe their willingnes  
in all quietnesse to wait upon God, in  
the wayes of his judgements, and they  
give the reason, because *the desire of their  
soule is to his Name, and to the remembrance  
of him.* If in the times of our troubles,  
the desires of our soules were to Gods  
name, and to the remembrance of him,  
and not unto our own names, and to the  
remembrance of our selves, we should  
not have such sinking, discouraged,  
disquiet, vexing spirits as we have. The  
spirits of most men, if any difficult  
thing

thing befall them , they are presently in a hurry , so disquiet and tumultuous , that all the peace and sweetnes of them is lost , and they hinder themselves exceedingly , both in the businesse they are about , adding much to the difficulty of it , and in all other businesses that concern them . This notes much distemper of spirit , like distempered flesh of a mans body , if it be but toucht with the finger , or the least ayre come to it , it presently festers and ranckles .

10 Bee more carefull to know the fountain from whence all your mercies come , and to have a sanctified use of them when you enjoy them , then to have the possession of them , or delight in them : An ordinary spirit looks at nothing , but onely to have the thing it desires , is not solicitous about the fountain from whence they spring , nor carefull to attain any sanctified end , to which they tend , looks not at them as from God , neither uses them for God , but where all there are , here is the work of a choice precious spirit indeed , the peculiar work of it ; this is to doe more then others , and thus Gods servants must

must doe, or else they can never live convincing lives. While Pharaoh and his Magicians law, that Moses did no more then they could doe, they were not convinced; but when Moses did that which they could not doe, then they acknowledged the finger of God: So it is here, while wicked men see those that are religious, doe only such things as they could doe if they would, as going to Sermons, speaking of good things, they are never convinced by them: but when they see them do something, which their consciences tell them they cannot doe, then they are forced to acknowledge, that there is a real excellency in godlinesse which they have not, as Christ said once, *If I had not done those things that no man did, they had not had sinne,* Job. 15. 24. It aggravated the sinne of the Jews, that they did not beleive in Christ, notwithstanding he did those works amongst them that no man ever did. So, if godly men did manifest the choiceresse of their spirits amongst the men of the world, in doing such as none other can doe, this if it did not convert them, and bring them

them in love with Gods ways, it would certainly much aggravate their sin, and increase their condemnation. It is therefore a most shamefull thing, that those who make a great shew and profession of godliness, should in their lives be no more then equal unto, yea lower then others, who are meerly Morall; lower then a *Sheriff*, then a *Fabritius*, then others of the Heathens. How many civil morall men go beyond them who would be taken for godly? they are more meek, and patient, more courteous, more faithfull and trusty, more liberall and helpfull, more ingenuous and candid. Many servants who would seem godly, are not so obedient, so diligent, so humble, and submissive, so concionable in their work, as others, whom they judge meerly carnall: So many wives, not behaving themselves with that quietnesse, respectiveness, love and obedience to their husbands, as others, whom they themselves judge to be onely civill: In like manner, many husbands, and masters of families, who profess godlines, yet in their houses are more fro-

ward, more dogged, more churlish, cruel and bitter to wife and servants; then others, whom they esteem only carnally: So, many children more stout to their parents, and parents more negligent in the care they ought to have of their children, than others.

*P*ro*p*ri*e non pra-  
fiter fides,  
quod pra*est*i-  
tit infidelitas*

What a shame is it, sayes S. Hierome, that faith should not be able to do that, that infidelity hath done? What e' not better fruit in the garden; in the vineyard of the Lord, then in the wilder-  
nisse? What e' not better fruit grow upon the tree of life, then upon the root  
of nature? Where lies the power of  
godlinesse? If it carries not men be-  
yond these, what is it to live godly in  
Christe in the virtue, in the power, and  
life of Christ, if it doth not enable to go  
beyond others? There needs no such  
virtue, power, life of Christ Jesus, to  
enable one to doe that which others can  
doe? What e' is godlinesse but a notion,  
but a conceit, that it will not carry men  
beyond the light of nature?

**Слар.** **И**

1

CHAPTER

CHAP. X. *An Exhortation to Labour to get this excellent spirit.*

IT is an use of Exhortation; let us labour to get this other spirit; Every one desires to be eminent, to be above others in estate, in esteem, in naturall excellencies; if we would faine be eminent, let us labour to be eminent in Spirituall blessings, in getting our souls endued with higher spirituall excellencies then others have. It is commendable to strive to be as eminent here as we can, especially you whom God hath raised higher then your brethren in other things, in the Nobility of your births, the eminency of your places, the greatness of your estates: Doe you labour to be high above others in the excellencies of your spirits; that as your birth is other, your places other, your estate other then common mens, so your spirits may be other spirits? What an excellent thing is it, to have a spirit suitable to ones condition? A great mind

*Magnus ani-  
mus magnam  
fortitudinem de-  
bet.*

*mark*

becomes a great fortune, sayes Seneca. He means greatnesse of minde in the exercite of vertue, which onely gives a true greatnesse to the minde. I know this is a powerfull argument with you, to make grace lovely and desireable in yourcys, to tell you that it will raise your spirits, that it will put beauty and glory upon them, that it wil ad greatness and excellency to them. The world is much for brave spirits we desire yours may bee so: onely mistake not the true Noblenes, the true excellency of spirit; certainly it is in that which may bring you nearest to God, the highest excellency: You can no way be so honourable, as by the raising of your spirits by grace: Wisdome with an inheritance is good, wisdome with birth and eminency of place is a great blessing indeed, to be rich in goods, and rich in goodnessse, is a happy connexion. You would account it a great d sgrace not to have education somewhat suitable to your birth and quality, what can be said more dishonourable of a man then this, He hath left him indeed a great estate, and is of a great house, but he hath no breeding? What? is a competent measure

*Dicitur non  
facinus in-  
signes, nisi  
quae possunt  
bonis operi-  
bus facere  
placiores.*

Lactant lib.  
5 cap. 16.

measure of knowledge in tongues, and arts, and other things suitable to your births and estates, accounted a beauty and ornament to them, and is not grace and godlinesse much more? Do these adde an excellency to your quality, and put an honour upon your dignities, and will not godlinesse much more? Shall Sea and Land be travelled over with much hazard, soule hazard, and bodily hazard, with great expence of estate, to get knowledge of fashions, and a Gentile behaviour, because you thinke they will be ornaments to your great estates you were born to, and shall no labour be undertaken to get godlinesse, to get your spirits raised by grace, as an ornament to the greatness of your birth, and eminency of your estates? How is this, to slight the very glory of God himself, and to contemn the highest dignity men or angels are capable of? Are any places so fit for wisdom, as the high places of the City?

*Prov. 9. 1, 3. Wisdome hath builded her house, she hath hewen out her seven Pillars, she cryeth upon the highest places of the City.* How honourable doth godlinesse make

make those, whose birth, whose place  
is honourable in the eyes of God, his  
Santes, blessed Angels, and in the con-  
sciences of all? How well doth grace  
suite with the highest dignity, as a bright  
shining Diamond in a golden Ring? As  
the world is drawn more conspicuous  
and full in a large Map, then in a small;  
so the beauty and excellency of grace  
and godlinesse, appears more conspicu-  
ous and glorious in great men and no-  
norable, then in those who are of a  
meane rank.

First, you had need of other spirits; more need then others for the improvement of those great mercies that you have above others. As some fowle that have great wings, yet can flye but little, so many men have great estates, but not having spirits to improve them, they are of little use. Know, that your estates are either mercies or miseries, blessings or cuttings to you, according as you have hearts to improve them: if they be improved for God, as advantages to do honour to God by, to doe good withall, they are great blessings then indeed: and that is as great an argument of the truth

trust of grace, as any, to be as earnest with God for an heart to improve an estate, or a place of dignity for God, as to rejoice that you have such an estate for yourselves, or that you are in such an eminent place, whereby you may get honour to your selves. When God gives not a more excellent spirit then others, as well as an higher condition then others, an eminent estate is made but as fewell for a nourisher and maintainer of all manner of evil, to afford opportunities for acting of sin; and is not this the excellency that many account to be in their estates, in that it is higher then others, in that they can have their wills, and satisfie their lusts more then others?

Secondly, you had need of other spirits, for the improving of the large opportunities of service for God and his Church, that you have more then others; these are as great blessings, as your estates, or any dignities you have above others. God betrusts you with much, in giving you such large opportunities of service, for the honour of his great Name. If your birth bee high, your estates high, and your spirits in-  
duced

*Divites sunt,  
non qui divitiis habent,  
sed qui utinam  
sur illis ad operas iustitiae.  
Lactant.lib.  
5.cap. 16.*

dued with excellency from on high, how fit then are you to be used by God in high and honorable services? Hence the conversion of a great man is of exceeding great consequence; whereupon Saint Paul was so loath to lose the Conversion of the Deputy *Sergius Paulus*, who began to listen to his preaching, of whom we reade *Acts 13. verse 7.* and so on: Therefore when *Elizias* stood him in this work, seeking to turn away the Deputy from the Faith, the spirit of Saint Paul rose against him with much indignation, and being filled with the Holy Ghost, he set his eyes on him, and said, *O full of all subtily and all mischief, thou childe of the Devil, thou enemy of righteousness, wilt thou not cease to pervert the right ways of the Lord?* And now behold the bond of the Lord is upon thee, and thou shalt be blinde. As if Saint Paul should have said, What? will you hinder me in such a great work as this, wherein God may have so much honor in the conversion of this Noble man, this man of publike and eminent place? this indeed is to be full of all mischief, to be an enemy of all righteousness. Thus you see how his spirit was stirred

itred when he was put in case of being  
hindred in such a notable prize as this.  
As a man when likely to have a great  
draught, there comes in one and disturbs  
him, and is like to hinder him of it.  
Surely Saint Paul saw that it was a won-  
derful great blessing to the Church, to  
have great men to be brought in, to the  
obedience of the faith, and to be added  
to it.

And further it is observed, that God  
going along with Saint Paul, and not-  
hing the work of the conversion of this  
great man, that upon this Saint Paul had  
his name Paul given him, being changed  
from Saul, and called Paulus. From that  
notable work of the conversion of this  
*Paulus Servus*: As many great Cap-  
tains amongst the Heathen were wont  
to have their names changed upon their  
successe in some noble enterprize and  
great victories, as *Scipio Africanus*, he  
was called *Africanus* from his conquest  
of Africa.

3. You who are in high and eminent  
dignities, you are the earnest prayars of  
Gods servants in all places, that God  
would raise you up with truely noble,  
excellent, and gracious spirits, that you  
may

may be instruments of his glory : How blessed you, if God fulfils the prayers of his servants upon you ! What great pity is it, that such blessed opportunities of service or honouring God, themselves, and families, as you have, should be lost for want of spirits ? Were it not more honourable to you, and your houses, to be employed as publique blessings to Church and Commonwealth, to have thousands of soules dicke you, and blesse God for you, then for you to doe finer then others, to have your tables better furnished then others, to spott and game more then others, to spend more then others ?

4 Again, you had need of other spirits, for your example is looked at more then others, either in good or evill; as Christ laid of himself in another case, If I be lifted up, I will draw all men after me : so I may lay, If godlinesse be lifted up in the examples of great ones, it will draw all men after it. What ever evil is seen in you, is not only followed by others, but used as a plea to maintain and encourage that which is evill in many.

*Tutum est  
peccare auto-  
ribus istis.*

many bodies. ¶ Charles the fifth was  
wonderful at that in the Eclipse of  
the Sun is afofe token of great commo-  
tion. ¶ So the last oaks and towering bish of  
great men, bring with them groat per-  
turbations to the places where they  
live; so will it be with us in this world,  
as the wickedness is wide then of the world  
so doth he die hurt, and their souls their  
punishment will be greater than others,  
as their iniquities are greater than others.  
¶ So will their punishments. ¶ Notice where I stand,  
¶ Psalms 31. ¶ O my people, remember from  
time to time Gilgal, as I bini in the Lord  
when against the Hosts of the people, Numbers 13. ¶  
¶ The destruction of great ones is to  
be forever remembred, even in biewing

6 And yet further, you have need of other spirits, because you have temptations greater and stronger then others; therefore if you have not the more excellent spirit, you are in greater danger then others. The highest estate of great outward dignity, is a very dangerous estate, if God gives not an extraordinary spirit. There is a notable story of **Pope Urbanus**, that Pope, who excommunicated Queen Elizabeth; my old man s

Au-

Author of the Story is a Jesuit, Cornelius Lapide, one highly esteemed amongst the Papists; and therefore the truth of it is to be the less suspected; the Story is this: He says, that this Pope Pius <sup>Quintus</sup> was wont to say of himself, that *When I was first in religion Order* that is, without any further Ecclesiastical dignity, *I had a very great hope of the salvation of my soul*, *but being made Cardinal, I began to be much afraid, but soon being Pope, I durst not despair*. So says Cornelius, did Clement the eighth, that followed after him, think of himself. Thus by this example we see what a dangerous thing it is, to be raised in outward honour, and yet still the spirit to continue base and vile.

Above all, you who are honourable and great in the world, you had need labour to be gracious, because sin is more unsuitable to your condition, then to others. It was the complaint of the Church, Lam. 4.5. that those who were brought up in Scarlet, did embrace the dung: How unsuitable was this, to have the highest places, and the lowest spirits? Bernard writing to

a noble

Cornelius a  
Lapide in  
his Com-  
ment upon  
Num. 11.11

*Cum essem  
Religiosus,  
perabam be-  
ne de salute  
animae meae.  
Cardinalis  
fatus, exi-  
mis; Ponti-  
fex creatus;  
rend desero.*

an noble Virgin, who was godly, he says, than others more clothed with purple & silk, but their consciences were poor and beggarly; they glistered with their Jewels, but more base in their manners; but you (says he) without, are meanly clad, but within, shine exceeding beautiful, not to humans, but to Divine eyes. How unsuitable was the one, but how comely and suitable the other! It is reported of *Scipio Africanus*, that when he took new *Carthage*, he took a young Gentlewoman prisoner who was so faire that she rayished all mens eyes; this *Scipio* then said, If I were but a common souldier, I would enjoy this Damsel, but being Commander of an Army, I will not meddle with her: and so preserving her entire, restored her to her friends. Thus hee, though a Heathen, thought wickednes too mean for, and unsuitable to Greatnesse. Sin is uncomely any where, much more uncomely agmongst Great ones; and grace is comely where ever it is, much more to the Great ones of the earth. As *Enae Sylvius* was wont to say concerning learning, I may say the same concerning godlinesse,

Po-

*Sed et prima  
victima.  
Bern. Indu-  
strum purpu-  
ri et Byssu,  
et subinde  
conscientia  
pennas jaceret,  
fulgens mo-  
nstrans, mori-  
bus fordanus; et  
contra tu feris  
pannosa, intus  
speciosa re-  
splendens di-  
vinis aspectibus,  
non humi-  
nus. Bern.  
ep. 113. ad  
Sophiam vir-  
ginem no-  
bilem.  
Plutarch.*

Popular men should esteem nothing as  
Silver, Noble men should account it  
like Gold, and Princes should prize it  
like Pearls. Thus if godlyne books  
silver to ordinary men, it is to be ac-  
counted as gold and Pearls to you. The  
scriptures compares beauty in a woman  
without wisdom to a Pearl in a Swine  
fount. Pro. 11. 22. as a thing unsav-  
able. Thus are all outward excellencies  
where there is not grace.

8 And would it not be a grievous  
thing to you, to see poore, inferior,  
mean men and women to be lifted up to  
glory, and your selves cast out, an etern-  
al curse have not many of them most  
excellent precious spirits? do they not  
do God far more service then you? do  
they not bring more honour to his  
Name, then ever you did? Think then  
with your selves, Why should God  
put those who are of such choice pre-  
cious spirits, into such a low condition,  
and raise mee to such an high? Is it  
not because he intends to give me my  
portion in this life, but reserves better  
mercies for me afterwards? It would  
bee very grievous indeed if it should  
prove so.

9 The

The hopes we have of the continuall of our peace in the happy enjoyment of those precious liberties of the Gospel, that in so great mercy have been continued unto us, depends much upon the worke of Gods grace upon your souls: If God takes off your spirits from common vanities, the pleasures of the flesh, from the poore low things of the world, from your own private ends, and causes the feare of his great Name to fall upon them, and rafleth them to the love of, and delight in the great things of godliness, to be given up wholly to him, to lift up his great Name, we shall then look upon you as the joyfull hopes of our Souls, that God still doth and will delight in the blessing, peace, and prosperity of his people: But if we see darkenesse upon your spirits, then a dismall night of darkenesse is upon us. As when wee see it wax dark in the valleys, we say, it is towards night, if it beginsto be dark upon the hills, it is nigh night, but if it be dark in the Skie, it is night indeed: So where we see the works of darknes amongst the people, it is a signe that a night

night is comming; but where we see  
them in choise of a higher rank. In the  
Gentry, it makes us fear that the night  
is nearer; but if in the Nobility and  
the great men, then it is a dismal night  
indeed.

Wherefore be you exhorted in the  
Name of the Lord, so labour much that  
you may have more gracious and holy  
spirits then others, together with your  
dignities, whereby you are lifted up a-  
bove others. We envy not your ho-  
nors, we desire that they may be raised  
higher by grace. Grace may well stand  
with the enjoyment of all your dig-  
nities, yea, grace is the only thing that  
blesfleth them, and advances them.

And you whose spirits God hath  
raised above others, in the excellencies  
of your parts, and many excellent en-  
dowment of learning you have, who  
are men of larger understandings, of  
higher apprehensions then others, and  
can look upon ordinary men as low and  
mean in respect of difference between  
your parts and theirs: Do you labour  
yet to raise your spirits higher by grace  
and godliness, that as you differ from  
them

them in naturall excellencies, so you may differ from them much more in privatall and divine? How enfinest would you be in grace; if those parts and abilities of learning you have, were sanctified for God? What blessed instruments might you bee of glory to God, & comfort and encouragement to his people; but otherwise your parts and gifts are poisoned; a sinfull wicked heart will poison all. It may be said of many, as it was of Pope Eugenius the second, he was a man of great learning, and great eloquence, with a mixture of great hypocrisy. It may be thus said of any, He is a man indeed of excellent parts, very learned, of strong abilities, but he hath a corrupt spirit; he is a man of a corrupt minde; surely these parts are all poisoned; no marvell then, though such men swell so much by reason of them. Parts unsanctified doe exceedingly enlarge mens spirits, to be so much the more capable of spiritual wickednes, more then others of meaner and lower parts can be; your pride will aggravate all your sins; and increase your damnation. It is a laudable

able thing that such excellent parts  
and abilities as many have, which  
mighty of great use, for God and  
his Church, yet, that they should vanish  
into nothing, very unmeet to think this.

It was the great complaint of one  
Raberus Gallicus, a famous man, an oppo-  
ser of the corruption of those times in  
which he lived, which was in the 15<sup>th</sup>  
Century, that compared the Schoolmen  
Doctors & others having bread and good  
wine changing each other, yet notwithstanding,  
he was gnawing bread  
on a flint stone. Thus they, abusing  
the whole sum of food in the Scriptures,  
busied themselves with subtle questions,  
wherein there was no edification  
or comfort to the soul; thus their ex-  
cellent pages did all vanish into nothing.  
Now is it, bee so grievous a thing  
for parts and learning to be employed  
about mere and unworthy things, than  
much more grievous it is to see  
an employement against the world. Oh what  
great cause, brether, we have to pray for  
thee men, whose spirits are raised by  
natural parts, and wherein great cause  
have they themselves to look God, and  
thee.

to use all means, that their spirits might be likewise raised by grace, that that great blessing of parts and learning might be added to them, by Gods bestowing upon them this other spirit. Oh consider what an opprobrious thing it is to you, that God should have more care, honour, service, from men of lower, farre meaner, weaker abilities, than their hearts should close more with the wayes of godlinesse, That their hearts should be more enlarged toward's God then yours. That they should enjoy more heavenly, spiruall communion with God then you, yea, such communion with God, as you are altogether unacquainted with all. And that at length their soules should be saved, and for ever blessed, when yours shall be cast out as filth, and an everlasting abhorring from the presence of the Lord. What a grievous thing will it be to you, when i shall appear, that your parts shall serve for no other end then to enlarge your souls to be more capable of the wrath of God, then other men? for be you assured, that none are so filled with Gods wrath knowing them.

*Quem immutabiles  
existant &  
semper existent,  
qui  
sunt qui faci-  
runt sine illis  
doctrinas bona-  
c. 15. & 16.  
ex Philosopho  
phu autem  
jerraro firm  
qui disquid m  
vita laude  
dignum feci  
rit. Etiam  
cap. r.  
Nuntiant plu-  
rimi, & max-  
ime qui lite-  
rarij alii  
quid attinge-  
rint.*

*Soror in-  
dolit, & tu-  
nus calum,  
ut nos cum  
solitaria no-  
stris destrudi-  
mus in ge-  
bem.*

*sinis opto-  
ras hujus se-  
culi atra sa-  
piens ex-  
terram in-  
genes sa-  
pienter de-  
scendere in  
Infernum.  
Bern. de vita  
solitaria ad  
fratres de  
Monie Dei.*

It was the grievous complaint of S. Augustine in his time, *The unlearned, says he, rise up, and take heaven by force; and we with all our learning, are thrust down into hell.* It is a speech well known to Scholars, of how great sic might it be, if God did lette it upon their hearts? And S. Bernard hath a speech somewhat to the like purpose, *Let the wise of the world, sayest he, who minde bigg things, andys feeding upon the earth, let them with their wisdome曳e down into hell.* And Luther hath a notable story, which may be very usefull for this purpose. It is in his writings upon the fourth Commandement, which he makes the third; It is to shew, how the holiness of the spirits of mean and unlearned men, shall confound great understanding learned men, where there is not the like godli-  
nesse.

In the time of the Council of Constance, he tells us, There were two Cardinals tyding to the Council, and in their journey they saw a shepheard in the field weeping; one of them pitying him, sayes, that he could not packe by a but he must needs go to wonder man  
and

and comfort him ; and comming neare to him , he asked him why he wepte : he was loath to tell him at first , but be- ing urged , he told him , saying , I look- ing upon this Toad , considered that I had never praised God as I ought , for making me such an excellent creature as a man , comely and reasonable , I have not blessed him , that he made not me such a deformed Toad as this . When the Cardinall heard this , he was struck with it , considering that he had recei- ved greater mercies then this poor man , and he was so struk , as he fell down pre- sently dead from his Mule , his servants lifting him up , and bringing him to the City , he came to life again , and then cri- ed out ; Oh Saint Austin , how truly didst thou say ; *The unlearned rise , and they take heaven , and we with all our learning , mallow in flesh and blood !*

You therefore whom God hath ho- noured with excellent parts , that you may not bee thus confounded another day , before the Lord and his blessed Angels , and saints , be you restlesse in your spirits , till you finde God hath ad- ded a further beauty to them , even the

Beauty of holiness, the sanctifying graces by his Holy Spirit, that may make you lovely in his eyes, truly honourable before him, and for ever blessed of him. Take heed you rest not either in gifts of learning, or in gifts of mortali-  
ty; the gifts of morality have yet a fur-  
ther ornament to mens spirits, but yee  
they come short of those divine ex-  
cellencies of spirit, that will make it bles-  
sed for ever.

We read of many, who were very eminent in no small excellencies, and yet altogether strangers from the life of grace. As for example, Josephus lib. 15.  
c. 8. reports of Herca the King, that  
which would make one think, he was  
raised to very high morall excellencies:  
once making a speech to his Army, a-  
mongst other passages he hath this; Per-  
haps some men will say, that right and equi-  
ty is on our side, but that the greater num-  
ber of men and means are with the other; but  
this their speech is unworthy of my follo-  
wers: for with those with whom Justice is,  
with those also God is; and where God is,  
there neither wants multitude, nor for-  
titude.

And *Chrysostom* reports of him, that in the time of a famine, he caused all his vessels of gold and silver to be melted, to buy corn withall for the relief of the poor. That *Herod* likewise which *Saint Luke* speaks of in the 13. *Actijay* who was smote by the Angel, and cast into worms, yet even this man had many excellent morall gifts: *Josephus* reports of him, that he was a man of a most milde disposition, ready to help those which were in adversity, free from outward grosse defilements, and that there was no day past him, in which he did not offer Sacrifice, and for a testimony of his milde and gentle temper, he tells a notable story of him, that when one *Simon* a Lawyer, in his absence, had scandalized him, with many grievous accusations before the people, As that he was a prophane man, and therupon just cause he was forbidden to enter the Temple: When *Herod* was certified of these things, and came to the Theatre; he commanded that this *Simon* should be brought to him, and would have him sit down next to him, and in peaceable and kinde manner he spake thus to him,

*Joseph. l. 17.  
cap. 7.*

*Anno & di-  
stille bonae  
genit.*

Tell me, I prache, what thing shouldeste fault worthy or unworthy is the Law in me? This Simeon not having any thing to answer, besought him to pardon him; the King giveth friends with him, and dismissed him, bestowing gifts on him. What a shame is this example to many Christians? and yet we would all be loath to be in this mans condition. It is reported likewise of Titus, whom God made a glorious scourge to the Jews, yet he was so meek, so liberall, so mercifull, of so milde and sweet a nature, that he was usually called, The love and delights of mankind: If he had done no good in any day, he would use to say, *I have left this day.* Suetonius telles of him, that he was wont to use this speech, That none should go away sad from speaking with a Prince. Excellent things are likewise reported of Trajan, he was accounted a pattern of upright dealing, in as much as when a new Emperour was afterwards elected, the people were wont to wish him, The good successe of *Augustus*, and the uprightness of *Trajan*: And yet the persecution of Christians under him was very grievous. It is likewise

*a choice and a prudent spirit.*

302

will find of *Anthonius Philoponus*, that he was of such a sweet temper, that he was never much put up in prosperity, nor cast down in adversity.

Thus we see, men may have excellent gifts of morality, and yet all these but as the flowers that grow on briar-bushes, far different from those graces of this other spirit that we speak of, which onely grows upon the Tree of Life: As many a faire flower may grow out of a stinking root, so many sweet dispositions, and faire actions may bee, where there is onely the corrupt root of nature. It is true, learning and morality are lovely, they are pearls highly to be esteemed, they are great blessings of God; but there is a pearl of price that is beyond them all, whiche the true wise Merchant will labour to get, and will be content to sell all to obtain, as *Matt.* 13:45,46 And this pearl of price is that, by which this other spirit comes to bee so excellent above all that learning and morality, or any common gifts can make it. It is said in that place of *Saint Matthew*. That the wise Merchant sought other goodly Pearls: common gifts

gifts are to be sought after, as things  
that have much excellency in them  
kinde, but it was then openable of  
great price that he sold all for. It is thus  
grace of God in Christ, that raises the  
spirit above all other excellencies, and  
is to be prized and sought after above  
all things whatsoeuer. And that you  
may know, that there is a great deale of  
difference between naturall endow-  
ments, morall vertues, and true spiritual  
excellencies; that this other spirit is far  
beyond the excellencies of these, take  
these notes of difference.

This other spirit is a renewed spi-  
rit; *A new spirit will I give you*, saith the  
Lord, in Ezek. 37. 19. It doth not arise  
out of principles bred up with us; the  
Lord makes the spirit sensible of its  
naturall corruption and weaknesse, and  
of the Almighty work of his grace upon  
it. It is made another spirit by a high  
and Supernaturall worke of God  
upon the soule, working a mighty  
change in it, creating new principles,  
new habits. Examining what change have  
you found in your spirits, if they be no  
other then evr<sup>t</sup> haue been<sup>n</sup>, yea, if the  
change

change be only graduall, not essentiall; if it be only the rasing of some morall principles, so as to enable you to live in somewhat a fairer waye then you did; if it bee not the work of God breaking your spirits in pieces, and making of them a new, if it be not a new creation in you, surely then, yet, your spirits are void of that true blessed excellency, that this other spirit hath.

2. This other spirit workes from God, and for God; it is sensible of the need it hath of continual influence from heaven, and it draws vertue and efficacy from God, conveying his grace to the soule, through that blessed covenant that he hath made with the children of men in Jesus Christ; and receiving thus grace from on high, it is aske up to God himself, it looks at God in what it doth, it is carried out of love to him, with unfaid desires to lift up his great Name. Morall vertues are wrought by that reasonableness the soule sees in such vertuous actions, and the highest pitch they reach to, is the love to that equity which appears in them to a mans reason; and therefore the spirit of a man,

man; that is raised so higher then these, blissh is self rather then God in the exencise of them; it is farre from drawing any vertue from God, in a way of chaynall of grace, or from denying it self, and reseruing all the praise and honot to God.

The **Saint Paul** was a man of as brave a spirit of Mortality, almost as ever lived, and yet see how far he was from working from God, and for God; observe a strange expression of his in one of his Epistles: *The cause and foundation of a blessed life, is to trust ones self, to be confidens in ones self, it is a shamefull thing to weary God, saith he, in prayer for it. Who needs prayer? Make thy self happy. It is foolish thing to desire a good minde, when thou mayest have it from thy selfe: right reason is enough to fill up the happiness of a man.* O 3 V 10 to 300

**3** Where true spirituall excellency is, there is a connexion of all spirituall excellencies, of all graces. *Ephes. 5. 9. The fruit of the spirit is in all goodness and righteousness, and truth, and the reason is, because all are united in one root, namely in love to God and holiness:*

The

Beata vita  
causa & firmamentum  
est sibi fidere;  
super est Deus  
fasigari.

Quid votu  
opus est? fa  
cile felicem:  
bonam men  
tem fructum  
est operare, cum  
possit & te im  
petuare: ra  
tio recta ejus  
summae fir  
mitatem  
impluit.

The beauty and comeliness, that God puts upon the spirit in the worke of grace, is a perfect beauty and comeliness, Eze. 1.3. 14. There is no grace wanting, there is all true spirituall blessings, Ephes. 1.3. *Blessed be God who hath Measured us with all spirituall blessings,* To the words are in your books, but in the Originall, *blessings* is in the singular number, *with all spirituall blessings*, there is all, and yet but one blessing, to note, that spirituall blessings are so knit together, that they all make up but one blessing, and therefore where there is one truly, there none can be wanting, there is such grace as in the growth of it springs up to eternall life, there is such a perfection as wants onely the rising, and it would be the same with the life in heaven, but where there wants any eternall part, though it be ripened never so much, let it grow up never so fast, it will never come to be perfect. Thus if there be any work of grace wanting, if there be any defect in the principle, though that the person grow up never so fast, you would never attain unto eternall life. There-

Therefore in the work of sanctification, where it is true, though it be never so small, yet there is this perfection, that there are all graces in it; but when there is only a sweet nature, when there is only some moral work upon the spirit, there are only some particular excellencies. The most Moral man that ever lived, hath had some way of sinning, that his spirit hath had the understanding after the Lord. There is such a powerfull impression of divine truth upon the soul, as preses it on with strength in Gods ways. To that it cannot easily be hindered, as the Prophet saith, Eze 31. 11. That the Lord bade to him with a strong hand, that he should not walk in the way of the people. Such a spirit hath not only some desires, and some wishes, to that which is good, but goeth bound in the spirit, as Saint Paul saies of himself; That he of Christ dwelleth in him, there is a power of godliness where it is true. When Elijah had cast his Mantle upon Elisha, the spirit of Elijah was pient to follow him, for

19.19,20.

19.39.10.1 so that when Elija desired  
leave of his to go to his father and  
mother to take his leave of them, and  
said, that he he would follow him,  
~~the~~ he answered him 11. What have I to do  
to thee? & Elija replied, did not God give me  
outward appearance', abiding him when  
him, for what was his calling in his  
Mandate upon him, to work such a miracle  
in him so but together with the casting  
of his Mantle; there were a spirit into  
Elija, that he could not but follow  
him: Such a powerfull work is herein  
the sanctifying graces of Gods Spirit,  
as with strength to cause the soul to  
follow him, there is a law of command  
that hath power and commandment,  
that before there was a law of flesh and  
blood, where there are only substances  
there can not easily be maintained  
way, and so easily sit in the other way;  
they goe with those that are good in  
conversations, but their hearts are too  
loose that they doe, but that which  
may be easily taken off, and carried along  
this way, is ; in this place to remaine to  
be Risible, where there are only mortal  
principles, these therefore seeke protection;

is not sensible of, turns not from the c-  
vill of sin, as the greatest evill; it sees  
no such evill in it, as to make it re-  
fornice the righteousness of God in  
allo those dreadfull things that are  
threatened against it, but thinks they are  
to hand, & banish, God is not so irate  
as God forbids things should be  
so al those sayes of in the Gospel,  
which Christ spake their Parable con-  
cerning those whoe were the servants of  
the Lord of the Vineyard, Luke 20: 9-16  
and told them ¶ that the Lord should  
come and destroy those Husbandmen  
and give his Vineyard to others; it is  
said ¶ When they heard that, they said  
God forbid it Solomon when they hear  
the dreadfull works of God denouned  
against sin, they say, God forbid; they  
think indeed, that sin ought not to be  
committid; but they doe not think it  
so great an evill, as to procure the great  
wrath of God if their Iphices were right  
they would apprehend sin, as opprobri-  
ous infinite good, and to helve a kind  
of infinitenes of evill in it, they would  
immediately yield to the Justice of God  
revealed, but they do nothing, thinking  
there are

are greater and more fearfull miseries  
duty to iustice can be conceived ; yea,  
they would let cause, than if God should  
bring those evils upon them for their  
sins, that there is infinite equity that  
they should lay their hands upon their  
mouths, and take this verb themselves,  
and acknowledge the Lord to be right  
now. In these men doth from his yllot  
no sivity ; where other, are only na-  
tural and moral extellencies ; they do  
not raise the soul to a love of the strict  
ways of God ; they think of ac-  
cidents which exactness in Gods wayes  
to be but sinnes, and not much pre-  
uisessing ; like warriness is a hancly  
temper fable to them ; they think  
wifom consists in the remission of  
godlinesse, not in the improvement of  
it, and what is beyond their temper,  
they judge as weakness and folly ; and  
it must needs be that morall men must  
have such thoughts of the strictness of  
the wayes of God ; because that good  
they have is such as arises from the prin-  
ciples of natural reason, and makes a  
natural good its end, and therfore all  
their virtue and goodness must be such

as must not stretch nature, but must be  
subservient to that naturall good they  
frame to themselves. Now the obser-  
ving of some Rules and Duties of Reli-  
gion, will sute well with this; and so  
farre they approve and like well of Reli-  
gion; and here they stick; and think  
any thing that is further then this, is  
folly, and more then neede. The work  
of godlinesse, in the power of it, must  
needs be distastfull to them, because it  
seeks to empay a man of himself, to  
cause him to deny himself, to fetch all  
from principles beyond himself, and to  
be for a higher good then himself is,  
which is an infinite good: and there-  
fore, if it were possible, it would work  
infinitely towards it, but howsoever, it  
will set no limits to it self.

Seventhly, where there is onely na-  
ture or morality, there is no sense of the  
breathings of Gods Spirit in his Ordin-  
ances; the Ordinances are dead and  
flat things to them: a meer moral man  
can like well enough of presenting him-  
self in the Ordinances, but he feels no  
virtue in them: no impression that they  
work upon him, that abides on his spi-  
rit

it; after the ordinances are done, he knows not what it is to enjoy God in them, he knows not what it is to stirre up himselfe to take hold on God in the exercise of them, those excellencies that he hath, are not drawn out, maintained or increased by spirituall objects and duties: but it is otherwise where true spirituall excellencies are; such a one goes to Ordinances and holy duties with expectation to meet with the Lord there: He can discern and feel the gracious presence of the Lord, he findes the Spirit of the Lord breathing graciously upon his spirit, and refreshing his soule with much quickening, and life, and sweetnesse, he finds his spirit drawn out by them, his heart much enlarged, his graces much increased in the use of them, or if at sometimes he wants this, then he is sensible of the want of it, of that difference that now hee feels betwixen that which sometimes he hath had, and that which now he wants, but the other is sensible of no such want all times are alike with him.

Thus you see how you may examine your spirits, whether the excellencies

of them be natural? W<sup>t</sup>ether they be  
only mortall or truly spirituall? By  
these Notes you may see that to be true  
of yourselves, that our Saviour said to  
his Disciples in another case; *You know  
not what spirit you are.* Though God  
hath given you many excellent bles-  
sings, beautified your spirits with many  
excellent endowments, which are in  
themselves lovely and desirable; yet he  
hath not taileid your spirits to that true  
spirituall excellency that he w<sup>t</sup>cheth to  
raise the spirits of his people unto; even  
in this world. There are yet other high-  
est excellencies to be attained to, to be  
sought after, without which all the glo-  
ther you have will vanish, and never  
bring up your souls to the enjoyment  
of God as yours in Christ.

*Quest.*

*Answ.*

But what should we do that we  
may get another spirit?

Work what you can upon your  
hearts what ever truth may further  
convince you of the difference of  
spirits; that you may be thoroughly  
convinced, that there is indeed a va-  
niential difference, and that you may  
see into the evill of your spirits, and be  
sen-

sensible of the want of this true spirit, all excellency, and lie down before God rejected, and humbled in the sight thereof.

Secondly, be much in the company of the godly. When ~~Sam~~ was among the Prophets, the Spirit of God came upon him, and he began to prophesy; ~~then~~ Elijah told Elisha, that if he were with him when he was taken up, then he should have his spirit come upon him; wherefore Elisha kept close to him, and would by no means leave his company. By being much in the company of the godly, you will come to see some beams of the excellency of their spirits shine out to you, whereby you will see that your spirits are not like theirs, that they are in a happier condition than you; that they are men in a nearer reference to God than you, you will soon discern, that surely the world is mistaken in these men.

Thirdly, frequent the ordinances of God, where the Spirit uses to bathe; set your souls before the work of Gods Spirit: The Spirit breathes where it listeth, therefore it must be attended upon

in those wayes which it self chuseth. Though your spirits be never so dead, and polluted, who knows but at length in the attending upon God in his way, the Spirit of God may breath upon you, may breath in you the breath of life; it hath breath'd upon as dead polluted spirits as yours, and it hath cleansed them, sanctified them, it hath filled them full of spirituall and glorious excellencies.

Fourthly, nourish and make good use of those common works of Gods Spirit you have already; they have much excellency in them; and if they be not rested in, but improved, they may be very serviceable for the work of Gods grace; but as Christ sayes of the riches of the world, If you be not faithfull in them, who will trust you with the true riches; so if you be not carefull to make use of the common works of Gods Spirit, how can it be expected that the Lord should blesse you with further mercy this way? Be sure you doe not wilfully go against the rules of right reason you are convinced of, do not darken that light of reason that God hath

hath set up in you; do not extinguish those sparks in naturall conscience that God hath kindled there; do not dead those principles you have received in your education; use that strength of reason, resolution, and naturall conscience you have, to keep in your spirits, that they be not let out to feed upon sinfull delights. With what face can you complain of weaknesse, and yet feed your distempers? There is little hope of such as have extinguished the light of their common principles, which once they had in an eminent manner, their light of reason once was at least as a faire Candle-light, but now it is like the snuff in a socket, almost drowned and quenched with their filthy lusts. How just with God were it, that these men should be left to die and perish for ever in their filth!

Fifthly, seek earnestly from God to renew, to sanctifie your spirits; it is he that is the Father of spirits, and the spirit of man is under no other power, but the power of God himself; and he hath the command of all, and with him there is abundance of spirit, and he is willing,

*Quest.*

*Ans<sup>w</sup>.*

yea he hath promised to give his Spirit unto them that ask it. *Exodus 34:14* And he But you will say, how can I pray without the Spirit? To Answer: Put thy self upon prayer, and who knows but assistance and blessing may come & prevent thyself before the Lord, tell him what thou apprehendest of the vilenesse of the filthiness of thy spirit, what convictions thou hast of the necessarie of the renewing of it, of the excellency thou seest in the spirit of his servants, tell him of those desires thou hast so blessed with such a spirit: O Lord, thou hast given me many bodily blessings, great blessings of thy estate more then others, many excellent gifts, but Lord, there are other mercies my soul wants, O therefore thou wouldest giue me another spirit. As this *Caleb, Joshua 15:19* gave his daughter *Achsa* that blessing, namely the upper springs, and the nether springs, to doe shew forth of God, that as he hath given thee the blessing of the nether springs, so he may give thee the blessing of the upper, namely that he may blesse thy soul with his spirituall blessings.

Sixtly, be sure thou lookest up to God in Christ, to see this mercy in him; looke at him as annoyed by the Father with the fulness of the Spirit; looke to him in whom all the fulness of the God-head dwells bodily, that out of fulnesse, spiritual blessings may be conveyed to thee; for otherwise whatso ever thou seekest for of God, and not in this way, thou seekest but in a naturall way.

Severithly, be carefull to obserue the beginnings of those speciall stirrings of Gods Spirit in thee; those gales that sometimes thou mayest feel, and then put on what possibly thou canst, then follow the work of Gods grace, make much of such beginnings, give up thy selfe to the power of them, turn the motions of Gods Spirit into purposes, and those purposes into indeavours, and those endeavours into performances, and seek that those performances may be established. We do not know what we lose, when at any time we lose the stirrings of Gods Spirit in our hearts. Who knows but that thy eternall estate may depend upon those sparks that he

is now kindling in thee? It is a great wickednesse to stifle the childe in the wombe, when it is new conceived; and is it not a great wickednes to stifle those blessed motions that are conceived by the work of the Holy Ghost? And for a conclusion of this point, let thy spirit be for ever restles untill thou feelest God graciously comming in unto thee, let no mercy satisfie thee, till God gives thee soule-mercies, and blesseth thee with his choice spirituall blessings, such as are peculiar to thost who are good in his eyes.

A GRACIOUS  
SPIRIT FOLLOWS,  
GOD FULLY.

The second Part.

Numb. 14. 24.

*And hath followed me fully, him  
will I bring into the land, wherein hee  
went, and his seed shall possess it.*

CHAP. I.

*What is it for a man to follow God fully.*

 He second Doctrine fol-  
lows, which is this, It  
is the high praise of ser-  
vants that they follow  
God fully : This is  
their commendation,  
that they have their hearts come fully  
off

Doct. 3.

off in the wayes of obedience, to fulfill  
the good will of the Lord; this is the  
good heart which God so often calls  
for in Scripture, and for which formi-  
ty of Gods servants are commended in  
the Word; as, Gen. 17. 1. Walk before  
me, saith God to Abraham, and be thou  
perfect. Deut. 18. 13. I have shewed bee per-  
fect with the Lord thy God. This Noah is  
commended for, Gen 6. 9. He was a just  
man, and perfect in his generations: so  
Feb. Chapt. 1. 1. He was perfect and up-  
right. The want of this was the staine  
and blot upon Solomon, 1 Kin. 11. 6. the  
soothsayer saies, he went not fully after  
the Lord, as did David his father: This  
likewise was the staine of the Church of  
Sardis, Revel. 3. 2. I have not found thy  
wayes perfect; the words are, I haven't  
found thy wayes filled up; thou hast not  
filled up thy course in following me;  
something indeed thou hast done, but  
thou hast not followed me fully: To  
have a heart full of goodness, as Saint  
Paul testifies of the Romanes, Chapt. 13.  
v. 14. and to have a life full of good  
works, as, Acts 9. 33; is witnessed of  
Tobit. This is the excellency of a  
godly

τὰ ἔργα πε-  
πνημένα.

•. v. 14.

godly man, this is the true declaration  
of the excellency of that spirit wherein  
this glory doth consist in vna  
In this Argument we shall first shew  
what it is to follow God fully, for what  
the frame of the spirit is in the follow-  
ing of the Lord fully.

Secondly, whereof the spirit excel-  
lencie of this life.

Thirdly, apply it.

For the first, take this Caution pre-  
mised; When we speak of a fulnesse in  
following the Lord, we do no meane a  
legali fulnesse; such a fulnesse wherein  
there is no want or imperfection: nor so  
finiteness; is there orielly any lawe in heauen  
it shall be but neverthelesse But there is a  
true following of the Lord fully, that is  
even in this life to be attained unto, an  
Evangelicall fulnesse; and that is the ful-  
nesse that we are to speake of. The  
Gospel requires perfection as well as  
the Lawe, though in a different manner: and  
this is signified by the two aggments  
First, a fulnesse of all graces, though  
not the degree of all graces, yet the  
truth of every grace. There is no grace  
wanting anywhere this Evangelicall ful-  
nesse

nefessis. *loob bunt p[er]sistit, n[on]n[on]t[er]na*  
 Secondly, there is no want, no not of  
 any degree , wherein the soul rests,  
 there is such a perfection as the soul  
 takes no Liberty to itself to fail in any  
 thing. *lool v[er]o n[on]t[er]na*

Thirdly , there are sincere times,  
 as in the sight of God , to attain to the  
 highest perfection , the full measure of  
 holiness ; and , *v[er]o n[on]t[er]na*

Fourthly , there is that uprightness  
 of the soule; as it doth not only desire  
 and endeavor to attain, but doth indeed  
 attain to the truth of that I shall deli-  
 ver. *n[on]t[er]na*

First, the heart is fully set and resol-  
 ved for God : there is fulnesse of reso-  
 lution , so the Septuagint translates  
 that place in *Joshua* 15. vers. 8. where  
 Caleb speaks of his following of God  
 fully , they turn it thus ; I accoured , I  
 determined to follow him : The heart  
 is fully taken off from hittings , from  
 hankerrings after other things , from the  
 engagements that before it had , from  
 disputings , reasonings for the wayes of  
 the world doth not hang betwixt way  
 as unsted, irresolved , wavering , but

is

agurid.

133

is truly and fully taken off, and the resolutions are fully set upon, and for the wayes of God. Many have some convictions, some stirrings, some makings towards the wayes of God, some ap- probation of them; thinking with themselves, it were well, if we could doe thus: Surely they are the best men who can doe thus; but still some ingagement holds them fast; they have thoughts flitting up and down; they would and they would not, they could like well, were it not for this thing; this inconvenience and the other trouble would follow; and so they delay and put off, and think, it may be they may hereafter doe better; their good desires and inclinations they hope, may serve turn for the present. And thus they stand baffling with God and their own souls: they are as *Socrates* speaks of some slaves about to live: But this soul who fully follows God, is fully broken off from former ways, the thoughts of it are come to a determinate issue; it has revolved against them whatsoever bo- temes of it, resolved to listen no more after the reasonings of flesh and blood;

as

as Saint Paul sayeth himself Galatians 15. that after he was called by God to call him by his grace, and to preach his salvation, immediately he cast forth all his fleshy and bodily lusts. Many are grieved with before they be slain fully taken off they set as aggressors 1 Thessalonians 2. 13. almost perverted. & because Christians & their strengths of God can move them, either strongly persuade them abiding firmly with them or baffle, nor thoroughly vanquish them. The Spirit of God steaveth some in the very birth, that there is an exceeding great strength to bring them this, but it is a most blessed thing to overcome the heart enemies affliccionaly and fully. Now it is not so ready to raise objections against the works of God, nor to have hence objections raised by others, and therefore I will end the first chapter.

When the fire is fully kindled, there is little smoke, as the first the smoke rises thick, that we can scarcely see. The reason of so many wranglings and objections of the heretics before the heat is not fully taken off. For in these hath a notable expression of this purport. Hervagius argues, says he, that the pride of man is manifest in selfe when

They doe  
suadere, but  
not persuadere.

Quam sapiens  
Anacharist  
menstruum  
bi videatur  
arrogantia  
humana, pra-  
seritum cum a-  
liquid de  
gaudiis secu-  
li metuit a-  
mittere!  
Tertul. de  
spectac. c. 3.

when it is afraid to leave mortal joys; It is the engagement of man's heart to his lust, that makes him stick there as any strength in those objections and seasonings, that he hath in his breast against God's ways; how when the heart is taken off, they vanish of themselves.

There is a fulnesse of all the facultie of the soule working after Gods full approbations, full affections, the soule is filled with the will of God, in *Celibration*. That is very friend perfect, and full in all the will of God, as the ladder filled with the winde. My soule and all that is within me praiseth the Lord, saith David. As it is in giving men full possession of a house, they give up chayres of every room, so here the soule gives up every faculty to God, the whole soule opens it selfe to receive the Lord and his truth. There is a loving the Lord with all the mindes, with all the heart, and with all the soule, there is a spirituall life, quickening every faculty, there is a sanctification throughout every faculty, though no faculty be thoroughly sanctified. *commodem modis dico etiam  
203. The soule is following God fully, in*

to grief of the true Indevours of it, to  
 posse forth what strength he hath in fol-  
 lowing the Lord; all the faulnes w[or]ke,  
 and it is not fassified, that they shold  
 work remissly, but it wold haue them  
 w[or]ke fierently, and powerfully, as Da-  
 vid, Psal. 103. 8: who sayd y'all w[or]ke  
 after this: there is a paining of the heart,  
 agasp[ing] of the spirit after the Lord,  
 when he hath purisched after the wa[r]broke,  
 separated by shote after shot to God, saith  
 Edmund, Psal. 103. My heart breaketh for the  
 longing it hath unto thy judgments, Psal.  
 149. 4. The spirit boileth infernall while  
 it is serving the Lord, Rom. 15. 31. Per-  
 venient p[er]t, I h[ave] sing[ed] by David, Esey 36.  
 9. With my soule, saith the Prophet, I  
 have defredit[ed]e, and with my spirit with  
 thine, will present thee. This saile doth  
 not onely love God, with all the mind,  
 and with all the heart, but with all the  
 strength also ther[e] is no strength re-  
 served for any thing else but the Lord.  
 Sing[ing] the psalm that fully followes the  
 Lord, knowes him without any say, sa  
 in the use of all meane[s], aboue all the  
 wayes of his commandement, the de-  
 liverying the psalmes of it is an argument of

missenesse. David's soul followed hard after the Lord, as you heard before in the 62. Psalme: and this made him seek the Lord early, Verse 1. O God, thou art my God, early will I seek thee, saith he; the present time is the fulnesse of time with such a soule. We read of Haman, Esther 3. 5. that he was full of wrath, and hence he pretences, that the Persians should be hastened about his work in destroying the Jews, Verse 15. And it sets upon all means, what way soever it may be brought near to God, either by ordinary means, or else by extraordinary, useth all ordinances conveniently in their season, will obtain from all occasions of evil, avoids all hindrances, in that which is good, if hee knows any thing may further him in the bringing of his heart nearer to God, he readily and thankfully embraceth it, and makes use of it; he useth all means, and yet resteth not in any means.

3. Agalt, a soul that follows God fully, follows him in all the wayes of his Commandementes, as the Lord saith of David, Acts 13. 22. That he shall find a man that would fulfil all his word,

terra  
dignata.

in the Originall, the word is in the plura-  
l number; That would fulfill all his  
wills. There are many reasons that ma-  
ny give, why David was called, A man  
after Gods own heart: Some think, be-  
cause he was so broken a hearted man:  
Others, because he had such a thankfull  
heart; but this Scripture resolves us  
fes God lays; That behed found a man af-  
ter his own heart, and gives that reason of  
it, because he would fulfill all his wills.  
This soul desires to fulfill all ri hteouf-  
ness, as Christ saith of himself, It be-  
came him to fulfill all righteousness. It de-  
sires to yeeld obedience to God, and to  
be holy in all manner of conversation, as the  
Apostle speaks in 1 Pet. 1. 15. Then shall  
not I be ashamed, saith David, when I have  
respect unto all thy Commandements, Psal.  
139.6. We have a notable place for this  
universality of obedience in the 1 Coloss.  
9.10,11. We pray, saith the Apostle, that  
ye might be fulfilled in all knowledge of his  
will, in all wisdom, that ye might walke  
merty by of the Lord, and please him in all  
things, being fruitfull in all good works,  
strengthened with all might, through his  
glorius power, to all patience: there are  
six

fix alls together in this Scripture. A heart that is fully for God, is for all Gods wayes, in all things; it is not willing to balk any way of God. *Zacharias* and *Eliabush* were two choyce spirits indeed, and this was their honour, that they walk with God in all the Commandements, and Ordinances of the Lord blamelesse, *Luke 1.6.*

I It is willing to follow the Lord in difficult duties, when it must put the flesh to it, in duties that require paines, much labour, that cannot be done without some hard things attending on them. God hath some hard pieces of services to put his people upon, to try the uprightness of their hearts, the sincerity and power of their loves to him in; and God takes it exceeding well when they will follow him in such duties; as that hard piece of service he put *Abraham* upon, in offering his sonne, when *Abraham* was willing to follow him in that. Now, saith he, *I know thou lovest me*: It is nothing to follow God in such duties, as will so suit with us; wherein we need put our selves to no trouble; many are well content with

such duties, and seem to yield to God in them, but goe beyond those, and put them upon further, and they stirre not, but as the rusty hand of a Diall, if you come at that time of the day, wherein the houre falls out the same, at which the hand stands, it seems to go right, but if you passe that time, the hand stands yet still, it goes no further then it did, and so shewes the Diall not to be good: So here, when it falls out so, that a duty is enjoyed, which is suitable to a mans minde, and ends, he will readily yield to it, and seem as if he made conscience of obedience to God in it, but if you put him on further, in duties that are not so suitable to him, there he stirres not, because of the difficulty which he sees in them, and in this he shewes the falsenes of his heart, that he doth not follow God fully.

Again, one that follows God fully, will follow him in disconuenanced duties. Some duties are liked withough in the world, for reason tells every man, God must have some sacrifices & some generall way of serving of men, all reasonably men approve of, and do it.

if God would require a man to follow him, in no other duties but these, it were fine; but there are some others that will make him to be destroyed; some, in which if he follows the Lord he shall be reckoned amongst such kind of men; of whose number the most now living to be accounted one; he knows they are dis-  
courteened, and despised, and this he cannot bear, and therefore those are  
duties he hath comind unto; and then  
thinketh with himself, Why may not  
my obedience in other things serve the  
turn?

3 And yet further, onethat is willing  
to follow God fully in all duties, he wil  
follow him in those where he sees no  
reason, but the bare command of God;  
it is enough to him, that they are com-  
manded of God; it is not for the Lord  
to give account of his ways, to his crea-  
tures; it is enough for us, that he bids  
us follow him; absolute obedience is  
that which is our dutie; there is always  
reason enough in Gods will; but whether  
we see it, or see it not, if we can but see  
the Commandment, it is enough for us;  
we take too much upon us, to dispute a-

bout

*Audaciam  
existimando  
bono ducendi  
praecepti dis-  
putare nec  
quia bonum  
est ausculta-  
re debemus,  
sed quia De-  
m praecepit.  
Tertul. de  
ponit.*

*Mallum obedi-  
dire quam  
miracula fa-  
cere.*

Cassianus  
l.4. cap. 24.

about the reason of things with God, we must not be judges of the Law, but doers of it; And could see no reason, why he might not spare the best of the cattle, especially when he did it to keep them not sacrifice, but it cost him his Kingdome. God rejected him for it, and told him, *Obedience was better than sacrifice.* Luther saith, *He had rather obey then work miracles.* And Cassianus reports of one *Johannes abbas*, who when he was young, was willing for a whole yttare together, to fetch water every day, neare two miles to water a dry sticke, because hee was commanded so to doe; he thought it reason enough to doe things unreasonable, to shew his obedience unto man, whose will is many times unreasonable, how much more reason is there then, that wee should shew our obedience to God, in duties, where through our weaknessse we can not see the reason, when we may be sure that there is alwayes reason enough; if we were able to see it.

Fourthly, and y. futher, the soule that is willing to follow God in all duties, will follow him in commandementes

me 13

mens that are accounted little Commandments : God expects faithfulness in little things, God prizes every particle of his Law more worth then heaven and earth; howsoever wee may slight many thinges in it, and think them too small to put any great bond upon us. Christ saith, that heaven and earth shall passe away, but not one jot or tittle of his Word. As if he should say, If heaven and earth were in one ballance, and any jot or tittle of my Word in another, and if one of them must needs perish, I had rather that heaven and earth should perish, then that one jot or tittle of my Word should faile. The Authority of Heaven puts weight on things that are never so little in themselves. If mans authority doe this, how much more divine? Man cannot bear disobedience in little things, though the things bee very small in themselves, yet if commanded by Authority, it is justly expected that they should be regarded. Shall mans authority make small thinges to be accounted great, and shall Gods authority doe nothing? Obedience in small things is due

T<sup>o</sup> Kaisar.  
g<sup>o</sup> Kai-  
ser, t<sup>o</sup>  
T<sup>o</sup> Oū t<sup>o</sup>  
Oīp.

due to Magistrates much more to God. *Gives Caesar the things that are Caesars, and to God the things that are Gods.* Martin 22.11. It is observable in that place, the Article is twice repeated in the Greek Text, when he speaks of God, more then when he speaks of Caesar, shewing, that our especiall care should be to give God his due.

Fifthly and lastly, not to instance in more particulars, the Soule that fol-  
lows God fully in all duties, is willing  
to follow him in duties wherein it must  
goe alone; it is willing to follow God  
in solitary paths. Many men, were  
they might have company in the  
way, in following the Lord, would be  
content; but to goe all alone in such so-  
litary wayes, wherein they can see  
none goe before them, wherein they  
can have none along with them, few  
or none are like to follow after them;  
this is tedious. But a childe of God  
thinkes he hath enough, in that he hath  
God with him, that hee walkest along  
with God, this is company enough; let  
the way be what it wil be. *I am David,*  
*Psel. 23.4. Though I walke through the*  
*valley*

walkyng of she shadow of death, yet when we  
truste in God promises that he will go  
before his people; that is enough,  
though there be none else. It is true  
company in Gods wayes is delightful,  
& it is a sad thing that there is so little a  
trust in Gods paths. It was the com-  
plaint of Gods people, Lam. 1. 4. that  
the wayes of Zion did mourne, because  
none came in them. But if company  
cannot be had, it is enough, we have the  
Lord, 2 Cor. 4. 16. As my first answer,  
saith Saint Paul, no man stand with me,  
but all men forsooke me, notwithstanding  
the Lord stand with me. Elijah thought  
he was left alone; he could see no man  
goe that way he did; yet he continuall  
in his fervour and zeale, following the  
Lord. Indeed we shoulde rather fol-  
low the Lord, because wee see so few  
follow him; What & shall bee have  
none to follow him? as Christ said to  
his Disciples when many forsook him.  
Will you also forsake me?

Thus you see by these several in-  
stances in difficult duties, in disconve-  
nient duties, in dutries wherein we can  
see no reason but a bare command, in  
duties

duties that seem to be final, & in duties wherein if we follow God, we must follow him alone: That the soul that follows God fully, will follow him in these, & so by the same reason in all other duties that God shall require to follow him in: And this is that *Precious Choice Spirit* wee speake of before, which shewes it in this, that it is thus willing to follow God fully. You know it is required of us to be perfect, as God himselfe is perfect, to be holy as God is holy; yea, this the *Gospel* requires of us; but how can that bee? Yes, thus: Gods perfection and holiness is made knowne to us in his *Will*, in his *Commandements*; now look how large they are set forth to us in these, so large must our obedience be: though wee cannot attaine to the degree, yet our hearts must enlarge themselves to the things, to what ever part of Gods wil, God makes known his perfection and holiness by. Thy Commandement is very broad, saith David, yet godliness enlargeth the heart to every duty it calls for: there is a grace within the soul suitable to every duty the Law requires.

It

It may be this is indeed, may some think, in those who are eminent in grace, upon whom God hath bestowed a great measure of his Spirit, but is this in every one that hath any truth? Wherefore (for answer) let us know there is this perfection, or else there is no truth at all, only remember I doe not speake now of the perfectnes of other godes, in this consider the right straightnesse of a mans heart. A strait line wil touch with another strait line in every poynct, but a crooked line will not, it toucheth but onely here and there in some: so straight hearts will joyn with Gods law in every part, but crooked and perverse hearts, onely in some, onely so farre as may lervye their owne turnes. In this consider also the plainnesse of a mans Spirit: you know plain things wil joyn like with like, fusty point one with another, byt foynd sownd niggard things wil not: so proud twolyn hearts, and rugged spires, wil not cleare fully with Gods church, but where there is plainnesse of Spirit, there is a full cloing a through union. There is a great dangerous mistake about this poynct,

point, which yet is a general mistake, multitudes of people miscarry continually upon this mistake; they think because we cannot in this life attain to the perfection of holiness in the degrees, therefore there is no perfection at all necessary, but that they may be saved without it: they think therefore that if they do some good things, if they obey some Commandments, are sufficient though they take liberty to mischieves in other things, they finde they can yeeld to temptation; yet other things of God will ate exceedingly unsatiable unto them. Be convinced of your mistake herein: a godly man indeed is weak, and cannot attain to the performance of every part of Gods will, but the same of his heart is to every part, every part is satiable to his spirit. He esteems all the Praises of God concerning all things to bee right, and abhates every false way, He abhors the Law of God, in the latitude of it, written in his heart; there is no command of God that is not dearer to him than all the world. Mark that place in me, Chap. 8. ver. 20. God will

will not help me the perfect man, neither will he help the evill doers. The perfect man is opposed to the evill doers, who shall be cast away. If you bee not perfect in this sense that hath been spoken of, then you are an evill doer, who must be cast away: how glorious & veritally of your actions may seem to be. That blisse in Exod. 3. 18. 4. 34. that is usually taken for the place of the greatest mercie in all the Scripture, and by many is exceedingly abused: yet see what the true sense of it is in their reprobation: the wordes are usuallie taken up thus, At what time I souled a man to speake before his pe, I will blot the bloud qualities I saith the Lord. There are thorowout very wordes in many place of Scripture, But there can be nothing like mercy, wherthere is this place of Exod. 3. 18. And the no other place is Gods mercie to be saied? More fully to shew this there is no place in Scripture coninuing to the place which men drawe in by reason of the bloud of Christ, and the 24. 4. 18. 3. 34. in the lawe of Moses, and few whereof in the wordes of the gospel where the bloud of Christ is mentioned.

All his sins shall be both committed, and  
kept all my days, and for that which is  
lawfull and right, he shall surely live: and  
again, Ver. 128, Because he comf<sup>t</sup>eth me  
unto him from all his misgivings. Thus  
you see, that God is the largest promi-  
ser of his mercy to those, who have the  
least measure of grace, he requires the  
turning from all sins, and the keeping  
of all his Statutes: and this God  
brings to shew the infiniteness of his  
wayses towards sinners. As it he shoulde  
say, Since at this day no mans conscience  
in the world but must acknowledge it  
to be infinite, by just and equall, that he  
should perish everlastingly, if there be  
any way of wickednesse reserved. If  
any Statute of mine be neglected, if he  
thinks to have mercy without an up-  
wards turning from his sinnes, with-  
out an universall obedience; his  
conscience will tell him, that it is an  
inequality and unrightable thing, that  
he should therby profit. And yet sin-  
ner, brewh<sup>t</sup> you think that this uni-  
versalitie of goodness should be expon-  
ded only to them who are counten-  
anced in grace, and have attained to a great  
mea-

measure of godliness; consider what  
is required of poore widows, 1 Tim. 5.  
10. They must diligently follow ev-  
ery good work.

First, they must not only have good  
desires, but good works also in their

Secondly, they must follow good  
works.

Thirdly, they must diligently fol-  
low them.

Fourthly, they must diligently fol-  
low every good work.

And fiftly, they must so follow as  
they must be well reported of for it.

Yes, fiftly, they must do all this, or  
else they must not be received into the  
Church. Surely then, it is a shame for  
any man, especially of parts and abili-  
ties, to plead weakness, when so much  
is required of poore women, certainly  
it is not weakness, but falsoesse of heart,  
that is contrary to uniuersalitie of obedi-  
ence, to the following of the Lord  
fully in this respect. The Vessel of ha-  
boure is distinguished from the vessel of  
chisopour, 1 Tim. 2, 20, by this Char-  
acter, that it is one that is sanctified and  
prepared for every good work. You

know what Saint James saith, Chap. 1, verse 26. If any man said to be religious, and bridle not his tongue, but deceives his own heart, this mans Religion is no value. It is a heavy censure, that all a mans religion is in vain for one fault; and therefore for a fault in the Tongue; and yet this is the censure of the holy Ghost. No question, such men who were guilty herein, would reason thus with themselves, We cannot be perfect in this life, we doo performe many dutys of religion, and therefore wee hope, though we faile in this one thing, that yet we shall doe well enough, God will accept of us. No, saith Saint James, he deceives his own heart, such a one shall never be accepted. To the like effect is that of our Saviour, John 3:24. Now if ye believe come, whichever sinnes soever you have had, This was enough to keep them off for ever from Christ; and yet this was but an inward sinne; no outward grossely crying sinne in the esteemme of the world. Let a man bee never so glorious in never so many dutys of Religion, yet certaintly the giving liberty to himselfe in any one lust, is enough won.

to keep him off far over from God,  
than partaking of good in trifles. As if a  
wife be never so officious to her Husband,  
yeolding to him in never so many  
things, seeking to give him content:  
his desires never so many whiles, yet  
if she entertains any other lover besides  
himself, it is enough to alienate his affec-  
tion from her for ever.

That which God fayes to *Solomon*,  
Chap. 9. 4. is very observable to our  
purpose: After *Solomon* had finished  
that glorious Temple for the honour  
of the Lord; after he had assembled all  
the Elders of Israel, all the Heads of the  
Tribes, the chiefe of the Fathers of the  
children of Israel, to bring up the Ark  
of the Lord with all solemnity, so that  
Temple he had made for it; after he had  
made such an excellent prayer before  
all the people; and when that was  
done, that he might shew his further re-  
spect unto the Lord, he offered to  
the Lord two and twenty thousand  
Oven, and one hundred and twenty  
thousand Sheep; and in his rejoicing in  
this great work, he made a great feast to  
the people seven dayes; and to them he  
K 2 added

added seven dayes more, and sent away  
the people with joyfull and glad heare:—  
Here were great things done in honour  
to God; yet all this would not serve  
Salomon well, but Chap. 9. 4. after all  
this, God saies to him, If thou walke  
before me, as David thy father walked, in  
integrity of heart, and uprightness, so do  
according to all that I have commanded  
thee, and I will establish the throne of thy  
kingdomes. As if he should have said,  
Doest not think to put me off with any  
thing I thinke hast done; though the  
things done great things, yet I expect  
walkings according to all he has  
commanded thee, & especially as no  
thing is. And therefore, as before you  
heard, he wauched by God, Chap.  
9. 6. that he did not go fully after  
the Lord. One would have thought  
those glorious actions that he did had  
been enough to have got him the com  
mandment of going fully after God;  
but we see it would not be; there must  
be besides these, a walking according to  
all that God commands, a keeping his  
Statutes and his Judgements; yea, and  
that is observable that we hys in the  
book

6. verſe of this 9. Chapter. where God ſays after all this, *That if you ſhall at all turn from following me, you, or your chil- dren, &c then wil I cut off Israel.* We muſt take heed of the leaſt ſarking in our following of the Lord. God threatens Sa- liomon, after he had done ſo much, that if he did at all turn from following him, he would cut him off. It is not our for- wardneſſe in ſome good things, it is not our ſervieableneſſe in ſome publicke and worthy emplorments, that will ſerve our turnes, if we make not conſci- ence of every duty, of ſecret duties, and conſtantly. God hath ſo conneſed the duties of his Law one to another, that if ſo be there be not a conſionable care to walk according to all, it is accounted as the breach of all, according to that of Saint ames, Chap. 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all;* The bond of all is broken, the authority of all is slighted; and that evill diſpoſition that cauſeth a man to venture upon the breach of one, might the breach of o-thers ſerve for his own ends as well as that, it would make him venture upon the breach of any.

To

To draw to a conclusion of this Argument; let us know, that if the heart be right, it is willing to be cast into the mould of the Word, to receive whatsoever print the Word will put upon it, to be in whatsoever forme the Word will have it, as Metalls that are cast into a mould, they receive the print of the mould, print for print in every part; and this is the heart that doth indeed follow God fully. This is Sainct Pauls explication, Rom. 8. 17. You have obeyed from the heart this forme of doctrine unto which you were delivered; so the words are in the Originall: The forme of doctrine is compared to the mould; and the sincere obeyers from the heart, are compared to the Metall delivered into this mould, which takes impression from it, in one part as well as in another. No sincere obedience from the heart, no true following of God fully without his. I have been the larger in this particular, because the mistake is so generall and dangerous.

5. Then doth the heart fully follow after the Lord, when it is indeed willing to search fully into every truth, that

ecce caput  
dicitur tu  
non dicas  
XII.

that yet it doth not fully know, with a readiness to lie under the power of it. Such a man is not afraid of any truth of God, lest it should put him upon that he hath no minde to, as *Ahab* was afraid to enquire of *Micahiah* what the minde of God was, because hee was never wont to prophetic good unto him; but that man who followes the Lord fully, doth always account the word of the Lord to be good to him, as *Mic. 2:7*. *Do not my words doe good to him that walks uprightly?* He saith to the Lord, as *Elihu*, *Job 34:32*. *That which I see not, teach thou me: if I have done iniquity, I will doe no more.* Lord, that which I know not, doe thou teach me, and wherein I have failed, I shall conscientiously endeavour to reforme. Oh! let the Word of God be glorified for ever, whatsoever becomes of me, let it come in the full latitude of it, my soule shall yeeld to it, my heart is prepared to submit to whatsoever truth God shall make knowne to me.

I remember I have read in one of the Epistles written to *Oecolampadius*, of a notable expression of one *Baldassar*,

Veniat, ve-  
nias verbum  
Dominis, &  
submittemus  
illi, sex centa  
si nobis essent  
colla.

a Minister in Germany writing to him, Let the word of the Lord come, let it come, saith he, and we will submit to it, if we had many hundred necks to put under. This is a degree futher then the other, for there are many who dare not goe against known truths, for then Conscience would flye in their faces; but there are some truths which they are afraid to know, which they are secretly willing to put off, lest they shoulde come to know them, which is an argument that their hearts are not fully after the Lord: when men are not convinced of many truths, not because there is not light enough to convince them, but because they are not willing to be convinced, they strive to keep out the power of the truth from their hearts; they are not willing that such truths that are not for their turnes, should come into their judgements, they seek to shift them off: when the truth stands and pleads for entrance, they seek one shift or other to put it off withall, Heb. 12. 25. See that yee refuse not him that speaketh. The words are, See that yee shifft not him off that speakeith. In the proppriety of that word,

Μὴ οὐαρ-  
τόνεσθε  
τὸν λαλῆ-  
τα.

word, as it is in the Originall, we have thus much signified to us: Christ in his truths comes to ask entrance, and we must take heed that we do not put him off. And if the truth have got into our judgement, we must take heed we doe not strive to get conscience off from it; and if conscience hath closed with it, take heed we strive not to get it out of conscience again, and then think it a sufficient plea, to satisfie our selves and others in the actions we doe, that now our judgements are better informed, whereas the truth indeed is, our lusts are more satisfied, the corruptions of our hearts are more increased. Oh take heed for ever of labouring to blind our understandings, of with-holding the truth in unrighteousnesse, of imprisoning it, to keep it from working with power upon our hearts. This distemper of heart is exceedingly opposite to the following of the Lord fully.

6 To follow God fully, is to follow him so, as to be willing to venture the losse of all for him, willing to decline from, and cast off whatsoever comes

comes in the way, though never so  
deare unto us, to follow him close  
whersoever comes in competition with  
him; when wee cannot follow him  
without parting with much for him,  
when our following him will cost us  
the losse of our formerly most deare  
comforts and contentments; to follow  
the Lamb wheresover hee goes, thoro  
ugh all afflictions, thoro all straights,  
knowing that this way, though it be a  
way of blood, yet it leades to the  
Throne; To follow Christ to Mount  
Calvary wher he is to suffer, as well as  
to that Mount that we read of *Esay 25.*  
6. where the Lord makes to his people  
~~a~~ feast of fat things, a feast of wines,  
~~a~~ feast of fat things full of marrow. It is  
nothing to follow him, when our com  
forts, peace, ease, honour, goes along  
together with him; it cannot then bee  
known whether we follow him or no,  
or whether it bee our owne ends that wee  
follow: As when a Servingman fol  
lows two Gentlemen, wee know not  
w<sup>ch</sup> of these two he follows til they part,  
but then you shall see which was his  
master: So here, when Christ and own  
ends

and partone from another, then is the trial which was followed before. We must love the truth, not only when we can live upon it, when we can get advantage by it; but then also when it must live upon us, when it must have our estates, our peace, our names, our liberties, our lives to live upon, and to be maintained by: we must follow him when we must deny our selves, and take up our cross, when we must throughly deny our selves; for the word in the originall is a compound, noting more then a single, more then an ordinary self-denial; when we must take up our Cross, not chuse what Cross we are willing to meet with; to think if it were such an affliction that such a man hath, I could bear it, but I know not how to bear this; but it must be our Cross, and willingly tooke up, and that daily too; We must be willing to follow him through the Wilderness, Cant. 8. 3. Who is this that cometh from the Wilderness, leaving on her beloved? The Wilderness is the troubles and afflictions of the Church, she comes through them with her Beloved, resting her selfe upon her

Answer  
to this.  
Mar. 16. 24.  
Abrege,  
omnino ne-  
get.

Zach. 13. 9.

Joseph. lib.  
18. cap.4.

her Beloved. If the Lord will lead us through the Fire, and through the Water, yet we must follow him there; if he will lead us where fiery Serpents and Scorpions are, yet we must follow him there, *David. 18. 13.* Joseph writing of the times of Christ, saies, There was one Jesus, a wise man in those times, if it be lawfull to call him a Man, for he did divers admirable workes; yet he was condemned to the Crosse; but notwithstanding this, thos: who followed him from the beginning, did not forbear to love him because of the ignominy of his death, but followed him still. To follow a crucified Christ, a contemned Christ, to follow him in bloody paths of his sufferings, this is to follow him fully indeed. When one came and told Christ that hee would follow him wheresoever he went, *Mat. 8. 19.* J<sup>s</sup>us saith unto him, *The Foxes have holes, and the birds of the aire have nests, but the Son of Man hath not whereon to lay his head.* As if he should have said, You must not expect great matter in following me, but you must be content to suffer hard things. Christ tels the young

young man that came running to him  
to know what he should doe for eternal  
life that if he would be perfect, he must  
sell all, and then come and follow him;  
if he would follow him fully, he must  
be contente to part with all for Christ,  
to sell all, as the wise Merchant sold all  
for the Peale. If there be any thing in  
the world that you are not willing to  
part withall, if any thing that you are  
not willing to suffer, you cannot follow  
him fully: In this consisteth the upright-  
ness of heart to go in a right line to  
God; whateuer comes between God  
and us, yet not so fetch a compass, but  
we go through it, for if we fetch a com-  
pass, the line is not right: We must  
therefore strike through all troubles  
and hazards we meet withall, till we keep  
our Way, nor break the hedge of any  
Commandement to avoid any peccat  
of soule way. Many think they desire  
to follow God, but when they meet  
with some trouble in their way, then  
they would fetch compass to baulke  
that, and yet hope to come to God  
well enough at last. They would bee  
loath not to be accounted followers of  
God:

God? But let such know that this foolish companye, which they think to be their wisdom, it is the declining from uprightness. Many follow God, as the Dogge followes his Master, till he cometh by a Garrison, and then he leaveth Master goe, and turneth aside to it. Thus many I am to be forward in profession of religion, till alway meet with some opportunity of satisfying their lusts, then they leave off, and turn aside to the enjoyment of them. But the heire that fully followes God, is not wholly willing to part with any lust but Christ, but it gives up it selfe to the dispose of God, to become of his estate, credit, liberty, comforts, life, what God pleases; it is not solicitous about these things, the busynesse mark hath to doe, is to follow the Lord, it knows that this is the work of the Lord to make care少 about these things, while it is following of him.

*It is said of Ananias & Sapphira.*  
That he did that indeed which was right in the sight of the Lord, but not with a perfect heart, he did many good things, but he had not a heart

to follow God fully: and this was one Argument of it, which we have, ~~where~~  
that he was so solicitous about his  
money; for when the Man of God  
came to him, and told him the mind of  
God, that he must not have the Army  
of Israel to goe with him, because hee  
had hired the Army with an hundred  
Talents, he was very solicitous what  
he should doe for his money; for so he  
faid, ~~but~~ what shall we doe for the hun-  
dred Talents which I have given to the  
Army of Israel? Whereas if his  
heart had beene right and full in fol-  
lowing God, as it shoulde have beene, it  
had beene enough for him to haue  
knowne the commandement of God, let be-  
come of the hundred Talents what they  
will.

Seventhly, to follow God fully, is  
to follow him onely, so as to bee wil-  
ling to dedicate, to devote, whatfoever  
God lets us still enjoy, to God alone:  
If we haue any gifts, any estate, any  
eiesen in the world, all shall bee em-  
ployed for God alone, all shall bee laid  
out for him. As we must bee willing to  
lose all things for him, when he calls  
for

for them (of which before) so we must decay our so, use all things for him, while we doe enjoy them. To follow God fully, is to follow him as the highest good, as the onely good, as the All sufficient good, as the Fountaine of all good, as the Rule of all good, to follow him so, is to follow nothing else but God; not onely to follow God chiefly, that is more then to follow any thing else, but to follow him only. But how is that? I mean thus, we must follow God in our following any thing else, we must follow all for God, in reference to God, in subordination under God, and then we cannot be said to follow the creature, but it is God that is followed in it. As when God is followed in reference and subordination to any good in the creature, it is not then God but the Creature that we follow, so when the Creature is followed in subordination to God, it is God, and not the Creature that is followed. As thus, when David was in the dry Wilderness, no question he desired water, yet, Psal. 63. In thirst after thee, O Lord, in a dry and barren Wilderness where no water

water is : He doth not say, I thirst after water, but after thee; because he thought all in reference to God, and so it was God alone that he thirsted for. When we desire nothing, when we seek after nothing, when we set out our hearts to nothing, use, enjoy nothing, but in order to God, when all the good, comfort, sweetnesse, desirablenesse in any creature is in the reference it hath to God, so farre as God is in it, as God is honoured, or enjoyed by it; when God alone is lifted up in the heart, in the use of every creature, this is to follow God fully. Then shall worship the Lord thy God, and him only shall thou forever; thou shalt follow the Lord thy God, and him only shalt thou follow. Christ chargeth the Jews, in John 5, verse 44. that they did not seek the honour that came from God, only, and this was that which kept them off from believynge: this is enough to keepe us off from GOD for ever.

If we would have our heart come up fully to God only, it is not enough to seek the honor that comes from God, but we must seek the honour that comes

from God only : and this is the true singlenessse of heart which the Scripture speaks of, wher it singles out this object, and eyes it alone.

The doublenesse of a mans heart consists not so much in that it is otherwise within, then that it appears outward, but in that it is divided to divers objects ; it doth not fixe upon God as the onely object : and as double-minded men have double objects, so they have double motions : as the Planets that are carried in their motion one way by the Heavens, but have besides a private motion of their own ; so many are carried to God by some exteraiall, yea, it may be, Internall Motives, but yet they have a private motion of their own another way to other things ; God alone is not the Center of their hearts.

Eighthly, the Loule then follows God fully, when it carries thorow the work it undertakes, against all discouragements and hinderances : As a Ship comming with full saile, bears all down before it. It doth not onely work, but works thoroughly, works out that it

doth

xviij

deth. As Phil. 2. 13. Work out your salvation; work till you get the work thorough: This soule works after God in his wayes, and that with power, though it findes no good comes in by them for the present, though it hath wrought a long time, and yet sees nothing comming in; yet it murmers not, it repines not, it repents not of anything it hath done for God, it complaines not with those Hypocrites, Esay 58.3 Wherefore have we fasted, and thou seest not, and wherefore have we afflict-ed our souls, and thou regardest not? Nor with those in Malach. 1. 13. who say, What a weariness is this? and, chap. 3. 14. who say, It is in vain to serve the Lord, and what profit is there that we have kept his Ordinances, and that we have walk-ed mournfully before the Lord of Hosts? But this soule that follows God fully, makes no such complaints, but goes on still in the way of God: though the flesh be weary and tired, it goes on still. As Gideon and those three hundred men that were with him, Judges 8. v. 4. thought they were faint, yet they went on pur-suing; so here, though there may be

much faintheſſe and weakeſſe, yet the ſoule doth not think of turning back again, but goes on ſtill, purſuing in that way it hath begun, it is glad it hath done any thing for God, and it refolues it ſelfe to doe more, how euer God pleases to deale with it. Though he may be weary in his following the Lord, yet hee is not weary of following the Lord.

Many follow the Lord, as a begger follows a man, onely in expectation of Almes, he follows him a fur- long or two, begging; but if he ſees the man goes ſtill from him, he leaves off, and let him go: ſo many will pray, and heare, and ſeek after God for a while, but if they feel not that come in, which they did expect, they grow weary, and leave off. Duties that bring pre- ſent comfort with them, many can be content to be exercized in, but if they finde nothing coming in by them, then their hearts ſink in discoura- gement, they have no heart to doe any thing. As it is ſaid of Ephraim, Hos 10. 11. *Ephraim is as an Heifer, that loves to tread on the Corne: Ephraim loved to*  
*tread*

tread out the Corn, but not to Plow; The Heifer while it was treading out the Corn, did feed upon the Corn, and so had present delight in that work it did; but the Heifer that plowed, did labour, and spend its strength, but had no refreshment till after the work was done: Thus it is with many, that work, that hath present joy, that hath present refreshment in it, while they are about it, they can take content in it; but if they must work and tire the flesh, and yet have no present refreshing, but must continue working a great while, and stay till the accomplishment of the work, before any benefit comes by it, this they like not: But one that follows the Lord fully, resolves to follow him, though he hides himself; as *David*, Ps. 101. 2. *I will behave my self wisely, in a perfect way; Oh when wilt thou come unto me? I will walk within my house with a perfect heart.* As if *David* should have said, I am resolved to walk before thee in a perfect way, and yet I have not thy gracious presence with me, oh when wilt thou come unto me? but still whatsoever becomes of me, I am determined

to continue walking within my house  
with a perfect heart. The like place we  
have, Psal. 119. 8. I will keep thy statutes,  
oh forsake me not utterly. As if he should  
have said, O Lord, thou hast in some de-  
gree forsaken me, thou seemest as if thou  
wouldest forsake me; yet Lord, I am  
determined that I will keep thy statutes.  
Thus the upright heart resolves,  
Though I should perish everlastingely,  
yet I will perish following the Lord;  
and if I cannot follow him, I will cry  
after him; and if I cannot cry after him,  
I will look towards him; yea, though  
he appear to be angry, yet will I fol-  
low him: as Job, Though he kills me, yet  
will I trust in him. Though there bee  
much guiltinesse upon the spirit, so that  
the Devill, and an unbelieveing sullen  
heart would much discourage from fol-  
lowing after the Lord, yet still it will  
not leave off, but it labours to encou-  
rage it self, as Samuel did the people,  
1 Sam. 12. 20, 21. Samuel said unto the  
people, Feare not, ye have done all this wick-  
ednesse, yet turn not aside from following  
the Lord, but serve the Lord with all your  
heart, and turn you not aside: for then  
should

Cypr. upon  
that voyce  
that came  
from hea-  
ven, This is  
my beloved  
Son, hear  
him.

Loquere Ma-  
gister bono,  
libenter te  
audio, & cu  
adversaris  
mibi audio te  
confrasceri.

"

should you ge after vain shinges, which can  
not profit nor deliver, for they are vain.  
Thus the soule that follows the Lord,  
reasons with it self, Though it is true  
I have sinned, mine iniquities are great,  
God may justly be provoked, and for  
ever reject me, yet I will not turn aside  
from following him: I know there is  
no good to be got elsewhere: though I  
be unworthy of mercy, yet God is  
worthy of honour, and therefore  
what ever I can doe, I will, that  
God may have honour, though I pe-  
rish; yea, this soule though it re-  
ceives many a repulse, yet still it will  
follow. As the woman of *Canaan*,  
though Christ called her Dog, yet she  
leaves not off; She acknowledgeth her  
self to be a Dog, yet still she seeks. Yea,  
though God seems to go crosse vvays,  
quite contrary to that the soule expect-  
ed, yet still this soule vvill follow him  
even in those vvays. As vwhen the  
Lord called *Abraham* to follow him  
into a land that should flow vwith milk  
and honey, *Gen. 12. 1.* *Abraham* vvas  
content to leave his ovvn Country, his  
Fathers house, his kindred, and all his

friends; and notwithstanding as soon as he came into that Land, he found there was a famine in the land, ver. 10. so that he was forced to get into Egypt, and that with the perill of his life, or else he must have starved. Flesh and blood would have minded much at this, and have said, what? is this that Land that God said he would shew me? is this that fruitfull Land for which I must leave my Country, and all my freinds? and now as soon as I come into it, I am ready to starve in it: and yet Abraham followed God still in all the vayes he was pleased to lead him in. Again, when God promised to multiply his Seed as the Star of heaven, yet for twenty years after this, Sarah was barren; God seemed to neglect his promise: and after when he had a childe in whom all the Nations of the earth were to be blessed; yet this child Abraham must kill: And here God seems to goe oof to his Promise, yet Abraham followes God still. One who followes God fully indeed, looks up to the goodness of God in himself, & in his Promise; not to it as it appears to sense: he

he sees more good in the promise, than all the things in the world, though he sees nothing, though he feels nothing in himselfe, nor in any creature for the present; and what work he followes the Lord in, he will not leave imperfect; he will not give over till he sees something come of it: if he followes God for a broken heart, he will pray and meditate, and pray and meditate again, and again, if it were a thousand times, and a thousand times over again, till the work comes to some effect: And so for power over a corruption, and strength in any grace; where there is truth of grace, there will be working like fire that never leaves working till it breaks forth, and gets the victory.

Hence that place of our Saviour: *Mattb. 12. 20.* where he sayes, he will not quench the smoaking flux, nor break the bruised reed, til he send forth judgement into victory. If we observe the place of the Prophet from whence this is taken, which is *Esay 42. 3.* the words are, *He shall bring forth judgement an'st truth:* noting that wheresoever there is truth,

truth, there will be victory: Christ will nourish the smoaking flax, that is, the least worke of grace, till Judgement, that is, this work of sanctification be brought into victory, and overcome what opposeth it. If he brings any beginnings of grace to truth, the victory is already gotten. It is reported of Master Bradford, that he would never leave off when he was in holy duties, till he found something comming in, as in confession of sinnes, till he found his heart melt and break for sinnes; in seeking pardon, till he found some quieting of his spirit, in some intimation from God of his love, and so for grace, till he found his heart warmed and quickened. It is an excellent thing indeed, to resolve to follow the Lord in duty howsoever, though nothing should come in by it to our selves: but yet the heart that is right, will never be satisfied in the performance of a duty, till it find some manifestation of Gods presence in it, some work of God put forth upon it, by it; it will not rest in duty performed, it is not satisfied in good inclinations, in good desires it hath, nor

in gifts it receives; nor in comforts it findes in the creature, nor in enlargements and more inward joyes; but it must have grace, and God, it must have some impression of God upon it, to carry with it as a Seal of that presence of God it did enjoy in the duty: it so strives with the Lord, as it resolves not to let him goe, till it hath got a blessing. It is a very full expression that Saint Bernard hath to this purpose in two or three words; O what a misery were it continually to enjoy that which hee saith! *O Lord, Iayth hee, I never goe away from thee without thee:* he means he never leaves off duty, till hee gets the presence of God, and so carries the Lord along with him. Oh, how often doe we goe from God wi hout God! Wee thinke it enough that we have been before him in holy duties, though indeed wee still abide strangers to him, and hee to us. How often doth God send us empty away from his presence, vvhich we should account a sore and grievous affliction? But here is the misery, we are not sensible of this; if we have our desires in the

*Nanquam  
abste, abs  
te recedo.  
Bern Ep.  
116.*

the creature, we are quieted and satisfied: whereas if our hearts were fully after the Lord as they ought, when we are before him, we should cry to him, as Moses in another case, *Exod. 33.*  
*Except thy presence goe with me, Lord send me not hence.*

9. One that followes God fully, is willing to engage and binde himselfe to God, by the most full and strong bonds, and engagements that can be: his spirit is at the greatest liberty when he is most strongly bound to the Lord. That place in the 2 *Cron. 15. 12.* is very observable for this; Asa and his people enter into a covenant to seek the Lord God of their Fathers, with all their heart, and with all their soule: yet so, as whosoever would not leake the Lord God, should be put to death, whether small or great, man or woman, and they sware unto the Lord with shoutings, and with Trumpets, and with Cornets: But were they not afterwards troubled, that they had tied and bound themselves? Wou'd they not have thought it better to have been at more liberty? No surely, for ver-

15. the Text sayes, That all *Judeah* re-  
jected in the oath, and this reason is gi-  
ven, Because they had sworn with all their  
hearts, and fraught him with their whole soule.  
When any seek God vwith their vwhole  
heart, vwith their vwhole soule, they  
are not onely vvilling to engage them-  
selves to God, but they rejoice in their  
engagements. This *Nehemiah* whose  
heart vvas fully set for God, did him-  
selfe, and got the Princes, the Priests,  
Levites, and people, to make a sure co-  
venant, to write it, to seal it, Chap: 9.  
38. And as if this were not engagement  
enough, they further enter into a curse,  
and into an oath to walk in Gods Law,  
to observe and doe all the Command-  
ments of the Lord, and his Judgements,  
and his Statutes. Thus *David* discovers  
the fulnesse of his spirit in following  
after the Lord, in that he not onely pro-  
mises but swears he wil keep the righ-  
teous Judgements of the Lord, Psalms 139.  
106. It is a signe that mens hearts are  
not fully taken off from their sin, when  
they doe not fully come off in the Co-  
venant of the Lord.

No, may some say, it is because wee  
often

often covenant with God, and finde  
weare overcome again, and doe break  
covenant with him, and therefore we  
are afraid to enter into covenant any  
more. Is it not better not to covenant,  
then not to perform.

I answer, It is true, if men covenant,  
and wilfully neglect, they were better  
not to covenant at all; but yet when  
we enter into covenant, we have the  
guiltness of our consciences, that we lab-  
our as in the sight of God, to fulfill  
our covenants wee make, and it is the  
burthen of our soules that wee fail in  
them; then I say, that wee are still to  
goe on, and engage our selves further,  
our covenants doe not aggravate our  
sins, but in time they will help us  
against our sinnes: this is one way that  
God hath appointed to strengthen us,  
and therefore we must not complain  
of weakness, and yet neglect any way  
appointed by God, to get strength  
by. and from sedition and con-  
flict. To follow God fully, is to abide  
in all these, constant to the end of our  
dayes; that is, we must be constant in  
Gods wayes, not think it enough to en-  
ter

ter into them by fits and starts; but the ways of God must be our ordinary rule, Pro. 16.17. *The high way of the upright is to depart from evil;* It is his common road, and constant course: and wee must continue fidelitall before the Lord unto the death. It is the commendation of Hezeciah, 2 Kings 8.6. *He cleaveth the Lord and departed not.* And David, Psalm 119. 112. hee saith, *He hath inclined his heart to performe Gods Statutes alway;* but as if that expression were not enough to signifie his continuance, he addes, *even unto the end.* Job 17.9. *The righteous holds in his way.* A heart that hath given up it selfe fully to God, doth never forsake him. There is no Apostate in the world; but if we could trace him along in his wayes, to his very beginning, we might find, that in the entrance of his profession, there was not a full giving up himselfe to God, there was not an absolute surrender made of all that hee was, and had, unto the Lord. It may be laid of him, as it was of Amaziah, *I have shewed thee all that which was right in the sight of the Lord, yet hast thou done it not with a perfect heart.* There

There are three reasons why it multi-  
needs be, that that man which follows  
God fully, shal never follow him con-  
stantly and forever.

First, because where ever the Lord  
brings any to follow him fully, he caus-  
eth such a perfect breach between him  
and that soule, as there is no possibility  
that ever there should be a reconciliati-  
on made, that the breach shal be made  
up again. An unsound heart so falls out  
with his sinnes, as there is a possibility  
of reconciliation, and therefore when  
such a one finds trouble in Gods service,  
he is willing to enter into party again  
upon terms of agreement with his sin,  
but it is not so with a truly godly heart,  
there is such a breach made, as there is  
no hope of reconciliation. It was Ach-  
eaphel's policy to get Absalon to stick to  
him, so as never to leave him. To take  
away the fear that there might be, lest  
Absalon in time might be reconciled to  
his father, and so leave him, therefore  
he sought to make such a breach be-  
tween him & his father, as there should  
never bee any hope of reconciliation,  
and so hee might bee the furer to keep  
him.

constant rebelling; and the people that  
joyed with him, and therefore he ad-  
vised, that ~~as~~ <sup>he</sup> solon should goe in to his  
Fathers Concubines upon the houle  
top, in the sight of all the people, 2 Sam.  
xxviii 13, 14. It is the wisdome of God,  
that he may have followers never to  
leave him, to make such breaches be-  
tweene sinne and their soules at first, so  
as there may never be hope of peace  
betweene them againe. As the Devill  
when he would draw one to be his fos-  
tyde, he seekes to make great breaches  
betweene God and him, that if he should  
have ever any thoughts of returning,  
it may discourage and sinke his spirit  
with thoughts of despaires telling him  
there is no hope of good in returning  
that way; and therefore it were better  
for him to continue as he is, as Jde. 5. 5, 6.  
Then saith he, there is no hope, now; for I have  
lived strainger, and of whom then will I goe?  
When the Devill gets one who hath  
been forward in the profession of reli-  
gion to Apostatize, he laboureth to make  
such a breach betweene him and his true  
nes course, as not onely to fall off from  
it, but to hate it, and to perfecute it, and

to turn deadly enemy to it, and then both the Devill and wicked men think, they are sure of him for ever: and indeed it is very seldom that ever such a one returns. Bishop *Latimer* in a Sermon before King *Edward*, tells of one who fell away from the known truth, and after fell to mocking and scorning it, and yet was after touched in conscience for it, beware of this sinne, sayes *Latimer*, for I have knowne no more but this one man, that ever fell from the truth, and afterwards repented; I have known many fall, but never any but this repent. Now the breach between sinne and the Soule in conversion, is as great as between God and the Soule in the Apostacie: yea, greater; for there is a possibility of reconciliation in the one, but never in the other: and therefore as the one, because of this great breach between God and his soul, doth follow the Devill and his destruction for ever; so the other, because of the breach between sinne and the soule, doth follow the Lord, and his salvation for ever: as in the one, the gifts of Gods Spirit are so cast out, as usually they ha-

ver return again, so is it then that the unclean spirit is so cast out, as he never comes back again.

A second Reason, why that man that follows the Lord fully, must needs follow him for ever, is, because at the first giving up himselfe to God, he was content to let goe all other holds; and all other hopes in all creature from fruits whatsoever, and so to venture himselfe upon God, as to be content so miserable for ever if he finde not enough in God to make him happy: he hath so let all other things goe, that if he should faile here, he hath nothinges to require, he hath reserved no way, no meanes for to help himselfe by, if he should miscarry here, he hath laid all the weight of all his comfortes, of all his hopes, of all his happiness upon the Lord; he hath no other prop that he doth or can expect any support by: there is a blessed esseſſe wherein him to follow the Lord for ever, and thisnesſſe ofſt the ſoule is glad ofg and this is the ſolution why God in his ſixt bringeth in a ſoul home to himſelfe, iuſt for which meaneſſe to take it off from all oþer

the chingd; namely, that he might follow him for ever. As it is reported of William the Conqueror, when he came to invade England, and had landed his soldiers, he sent back his ships, that so they might have no hope of retreating him again, & so they were put upon anodisity of fighting it out to the utmost. Thus the Lord takes off the soule from all its former hopes and progs, that he may have no ill bringes after any thing but himselfe, but throughly fightyng godly fight of faith, and with resolution hold ob its course to the endurancis other wise with a false unfound hem, though such a one may follow. Oddit many glorious performances, ryed i secretely resoves somthing in opfer of failing! Icio; when he enterst upon Gods way esp; it is colliged to forgo and thinke soule good may be hind happy; yet it fates rule, if may be of i stanchyng others helpe away; purdaes not venture aloups in me, he would be gladed haue othe thinges regent to his case he shold fall heref he refoures a backidborow that he might turn his self away? in this way shold

prove troublesome and dangerous, he comes upon Gods wayes, not without suspitions and jealousies, that possibly he may meet with such inconveniences as may make him so with her had been more wiser, and not put himselfe so farre, he sees many others, who being deeply ingaged, and gone on so farre in those wayes, wherein they meet with much trouble, many sore and heavy afflictions; and they think they doe, or at least may repent themselves, and wish they had not ventur'd themselves so farre, as that now they know not how to goe back again, and if they were to begin again, he thinkes they would be wiser, and hearken to grave advice for more moderation.

The King of *Navarre* told *Bertrand*, he would launch no further into the Sea, then he might be sure to return safe up to the Haven; though he shew'd some countenance to Religion, yet he would be sure to save himselfe. Many think it wisdome not to venture all in one bot-some. It was once the speach of a deep Politician, that it was good to follow the truth, but not to follow it too neare

*Pelago se  
non ita com-  
missurus ef-  
fet, quia  
quando tibe-  
res pedem  
referre pe-  
set.*

at the heeles, lest it d. stirr out his braines.  
*Ananias and Sapphira* would be Christians, they wold joyn with the Apostles, they saw great things were done by them; their possessions must be sold, and the money laid at the Apostles feet; but something must be reserved, incase they shold want afterwards, and then repens them they had gone so far, when it shold be too late, and this is the ver-  
ry root of Apostacie. But it is other-  
wise with a sincete heart that followes God fully, in such a one there is a holy  
kinde of desperatenesse, so to cast it  
selfe upon God and his wayes, as ne-  
ver to expect any comfort, any good,  
but there; and therefore this is that it  
must rest to for ever, and follow after  
for ever.

3 The soule that followes God ful-  
ly, will follow him for ever, because in  
the full following of the Lord, it findes  
so much easse, peace, joy, satisfaction, as  
it is for ever settled and confirmed in  
this way: There is never easse, sweet-  
nesse, and full contentment in Gods  
wayes, untill the heart comes off fully;  
till then it is distracted with jealousies,  
feares,

tares, doubts, llingrings after some other way, many temptations pestering the spirit continually: but when it is fully come off, then it goes on with ease, it is satisfied, and blesseth it selfe in the way wherein it is, temptations vanish, the soule is freed from much distraction and trouble. As the Ship that is part in the mud, and part in the water, is gattered up and down, and beats up and down, so as in a little time it beats it selfe all in pieces, but if it be taken off from the mud, and be put into the full fireame, it goes with ease and safety. Thus it is with a mans heart: while it stickes partly in the mud of the World, or filth of any lust, and conuiction of conscience strives to raise it, but it is not fully taken off, there is nothing but vexation and trouble in that soule: but when it is taken off, and gives up it selfe fully to God in his blessed and holy wayes; Oh that sweet and blessed ease that now it findes! When a man halts, the way is tedious to him, hee is soone weary, and gives over; but when he is found, the way is easie, he holds on his way to the end: so when there is false-

Tutiores ubi-  
vimus, si tra-  
tum Dno da-  
mus, non au-  
tem nos illi  
ex parte, &  
nobis ex parte  
commissio-  
nem. Aug. de  
bono perse-  
verant. c.6.

useless innocent hearts, they doe but hate in the wayes of God, they quickly find them tedious; but others who are of sound spirits, they finde them delightfull, and goe on with strength, and hold onto the end. The reason that Philosophers give why the heavens are incorruptible, is, because the forme of them is excellent, as it wholly fits up the utmost capacity of the matter: so the reason of the holding on of the upright heart, is, the full satisfaction of it, the filling up the full capacity of it, with contentment and delight in Gods wayes.

Thus have you heard what it is to follow God fully.

## CHAP. II,

*The excellency of this frame of Spirit in four things.*

**T**He second thing propounded in the point, was, to shew wherein the excellency of such a kinde of frame of Spirit lies, take it in these 4. things,

First,

First, this is truly to honour God as a God, except God be honoured as infinite, he is not honoured as God; now it is the full following him that truly honours him as infinite, where God is followed and not thus, he is followed no otherwise then a Creature may be followed; this is not therefore to honour him as a God, but either it is a dis-honour to that infinite Excellency and blessedness of his, whereby he is infinitely above all that Creatures are; or that they are any way capable of it. The great thing then God aimed at in the creating of the Heavens and Earth, was, that he might by Angels and Men, be honoured as a GOD, and therefore that which gives him this, hath true and much excellency in it.

Secondly, this full following of God, doth much honour the work of Grace, and the profession of Godli-  
ness; it shewes a Reality, Power, Ex-  
cellency and Beauty in it; it shewes  
that it proceds out of the fulnesse of  
Jesus Christ, such as hath high and hea-  
venly principles; when there is power,

pro-

proportion, and constancy in a mans wayes, there must needs be much beauty in them; there is a forcing of conviction from the consciences of evill men by them: this takes away all pretences from men, that they know not how to speake evill of the wayes of godlinesse, they know not how to oppose and persecute them, when they can see no flaw, when, though they watch what they can, yet they can see nothing unsutable to their principles. The principles of godlinesse for the most part are acknowledged by the consciences of the worst, who have any light in them; and therefore when all a mans wayes are unsutable to these, it puts wicked men to a stand, they know not what to say against such men, nor against their way; but their own thoughts tell them, that surely there is something in these men, that hath reality, and power, and divine excellency in it, that is from none other but from God himself.

Thirdly, this hath such excellency in it, as that God himself boasts of such as these are; as they glory in the Lord, blesse

plese themselves in the Lord ; so the Lord seemes to glory in them, and to account his name blessed by them ; as you may see how God rejoices in , and makes his boast of *Iob*, Chap. 1. verse 8. *If thou consider my servant Iob ; then there is none like him in the earth, a perfect man an upright man ?* And so of *David*, *I have found a man after mine own heart, which shall fulfill all my will : So of those we read in Rev. 14. These are they which are not defiled ; and again, These are they which follow the Lambe wheresoever he goeth ; and again in the same verse, These are redeemed from among men , being the first fruits unto God, and the Lambe , and in their mouth was found no guile.*

Fourthly, this following of the Lord fully, doth ever attain its end ; it prospers in that it works for : in whatsoeuer thing any soule follows the Lord fully, it shall be sure to accomplish that it raymes at, and to be satisfied in that it would have: *As Hos 6. Then shal we know, if we follow on to know to the Lord :* Thus *David*, in *Psal. 63.* where his soule thirsted after God, his flesh longed for him, his soule followed after him ; he saith himself

himself in the fatnesse of sinnes, that God  
right hand did noise upbold him, and  
that his soule should be satisfied as with  
magrow and fatnesse, and his mouth  
should praise the Lord with joyfull  
lips, and the King shall enjoue in  
God.

**Chap. III.**

*Rebukes divers sinnes, whose spirits are not  
full in following after the Lord.*

It thus to follow the Lord fully, is  
so excellent, if this sullennesse of spirit  
be such an honour unto Gods people,  
then justly are those rebuked, whose  
spirits are not full in following the  
Lord, who acknowledge the Lord worty  
to be followed, but their spirits are  
sleight and vain, their hearts are strai-  
ned in the wayes of the Lord, they do  
not fill up this blessed work of follow-  
ing after the Lord, their hearts doe  
most basely fall, and most miserably  
vanish in it.

As first, some are convinced, their  
judgements and consciences are for  
God

such but their lusts clavily them violence  
in another way: Of the miserable soule  
of these indecōspirts 2 whiche their  
wilkness draw one way, and their  
anoyntment is so longe soule have vileness  
to have vtilde 24 onts tied to the mem-  
bris of ones bodye; tunning of them by  
drawing contrary wayes.

Secondly, others rest in their good  
inclinations, their good desires, they  
saythey would faine do better, and they  
hope God will accept the will for the  
deed; they like of Gods wayes, and  
speak well of good men, and therefore  
they think their hearts ar besy God; but  
these desires and good motions are  
not as little buds and spungs that come  
out of the roots of vices, or from the  
middle of their bodye, which carrie no  
nothing, they newly grow uppe before  
any fruit, these are yet farre from fol-  
lowing the Lord fully and lawfully,  
for, ihe vfor evry of ymildni zisli to  
vys Their judgements are not yett  
lightned, nor thoroughlye convinced of  
the yoyson and infinite evill there is in  
sin, of that absolute infinite necessary  
ther is in the holly waye of God, they  
seeke it

see not the dreadfull authority of God in every truth; they think in what well if things were extended, if what good more were done then this, God help us; we have all our infirmities; and though they do not as others do; yet they hope their hearts are good towards God; were it not for some incoveniences they have like to meet withall; they could be content to doe more then they doe. But what is this, to that mighty work of God upon this spirit, convincing of the infinite necessity, equity, beauty of his blessed wayes? What is this to that sight of Gods infinit, dreadfull authority? Those whose hearts the Lord takes off from other things, to workfully after himself, he begins thus with them, in the powerfull delighting, and convincing of their judgement.

These neverl were made sensible of their inability to have holy desires after God, so as to see any need of any speciall work of the holy Ghost, to make such desires in their hearts. Those who are not sensible of their inability to have holy desires, though they may have many flasches

abstain from holy desires, yet they are wholly strangers to those desires after God, which are truly holy.

3 These prize not the meanses of grace, they long not after them, they will not labour, they will not bee at charge, they will noe endure hardship to attain them, they are not conscientious in the use of them, in any power, they use not all means; if one way will not bring their desires to effect, they try not other wayes, they are not solicitous about the successe of means, they look not much after them, but rest themselves in the bare use of them, not examining, nor searching their hearts, to see what is in them that hinders the blessing, nor bemoaning their unprofitableness under means.

4 Their desires are not strong, unsatiable, other contentments quiet their hearts, Time wears away the strength of their desires, though they be as farre from the enjoyment of the things that were desired, as they were at the first.

5 Their endeavours are not powerfull, they are not working constant endeavours, they doe not dedicate, devote

and societ  
had ed son  
y nichol daw  
and son  
and son  
and son  
and son

vote, give up themselves, whatever they ate, or have, to the seeking after the Lord; their consciences cannot but tell them, that the recreations of their hearts, and endeavours, are after other things: *David in ps. 1. 19. Psalm 48.* In  
 faithfully, that he would lift up his hands unto  
 Gods commandments, which he had loved,  
 and he would meditate in his Statutes. He  
 did not think it enough to have a  
 love to, to have some wishes, and de-  
 sires, to keep Gods Commandments,  
 but he would liftopt his hands to them,  
 he would set himself on work in labo-  
 ring to obey them, he would meditate  
 in his minde and thoughts, to plot an  
 contrive, how he might best come to  
 the fulfilling of them, *Psalm 27. 4.* One  
 thing have I desired, and that will I seek  
 after. Certainly whose slight, vain de-  
 fises, and wishes that there are in many  
 peoples hearts, are now the following  
 this blessed God folly; they are but the  
 dallyings, and striplings with God and  
 their own soules, they are so far from  
 bringing them unto God, as they prove  
 to be their destruction: *The desire of the*  
 *flesh shall kill him, for his bands refuse*

Grace can-  
 not be had  
 with doing  
 nothing.  
*Nemo cas-  
 fit sapiens.*  
 Sen. ep. 77.

labour, Pro. 21.23. Thirdly, others have good real intusions now and then in some good moods; the truths of God come darting in with some power, as they cannot but yield to them, and then they are resolved that they will doe better; that it shall not be with them as it hath been; they will set upon a new course of life, things shall be reformed, and their lives shall be changed; but yet these vanish too, they follow not God fully; they are as those in the 3. Deut. 27. who seemed to have strong resolutions to walk in Gods wayes. Give them name, say they to Moses, and bear all this in the Lord God shall say, and speaketh this unto us all that the Lord our God shall speak unto thee, and we will bear thy commandments. But as the Lord said those concerning them, ver. 29. So I may say of these, Oh that there were such a heart fashion, how fatte are they from having yet a heart to follow God fully! Their resolutions are not fruit of their deep Humiliation, for their former neglect of God, and the

former sinfulness of their wayes; They are only to procure peace unto themselves for the present, their hearts being hitted by the power of the truth darted in.

(2) They arise not from changed principles, from a renewed nature, from out of love to the Lord and his blessed wayes, hence they vanish, and they never bring them up unto the Lord.

Fourthly, others have strong, sudden affections, they feele sometimes some meltings, in sorrow for sinne, in hearing the blessed truths of God revealed to them; they feele some sweetnesse in the working of truths upon their hearts, they are sensible of some joyes in good things, they have a taste of the powers of the world to come; When they heare Christ preached, or see his body broken, or his blood shed in the Sacrament, they think with themselves, Oh that Jesus Christ should come from heauen to save such poore wretches as we are, that hee should shed his pretious blood, that he should die for such vile sinners! yet these are a great way off from following the Lord fully. V For,

For, 1 These affections are sudden and flashing; the truths of God passe by them, leaving a little glimmering behind them, or as water passeth thow a Conduit, and leaves a dew; but they soak not into the heart, as the water soakes into the earth to make it fruitfull.

2 These are stirred with the pardoning, comforting, saving mercies of God, but not with the humbling, renewing, sanctifying mercies: When the Word puts them upon any hard thing to flesh and blood, it is unsavoury to them, their hearts turn from it. If the Word urgeth to strict examination of themselves, if it puts them upon the finding out of the deceits of their spirits, their secret corruptions, and would strain them to higher duties then their principles reach unto, then their spirits by off, they seek to blesse themselves in that they have already, and think that these things trouble people more then needs, and if G O D should not be mercifull to such who finde such affections, such stirrings of hearts as we do, then Lord what shall become of us?

no 3 These fleshly affections do not arise from spirituall judgement, apprehending the spirituall excellencies of godlinesse, after a spirituall manner, their apprehensions of spirituall and heavenly things, are too too carnall and sensitive : Hence afterwards when they come to finde the good things of the wayes of God to be spirituall and heavenly, not suitable to those apprehensions they had of them, their hearts are then taken off, as those we read of in the 6. of John 34. verse, when Christ told them, *That the bread of God is he which commeth downe from heaven, and giveth life unto the world,* Oh say they, *Lord ever give us this bread,* their hearts were up and exceedingly stirred; Well, as if Christ should have said, *You shall have it, I am the bread of life, He that commeth unto me shall never hunger, but that believeth in me shall never thirst;* as if he should have said, This must be done by faith, you must feed upon my flesh by faith, and drink of my blood by faith. But now they having apprehended a strange kinde of bread from heaven before, and afterwards,

wards hearing of no other, but coming to Christ, & believeng in Christ, they were deceived of their expectatiōns, and so were offended. and now their affections fall; for verſe 41. they begin to murmur at him; and verſe 60. they ſaid, It was an hard ſaying, who could bare it? and verſe 66. From that time many of them went back, and walked no more with him. The like example we finde in the Galatians; at the firſt they would have pluckt out their eyes for Saint Paul, their affections were ſo stirred by his Miniftery, they apprehended ſome great mattets in the message of the Gofpel that Saint Paul brought; but afterwards, finding that thoſe great and excellent things that the Gofpel ſpake of, were onely ſpirituall, which their carnall hearts had little ſkill of, and could not relifh, their affections were ſoon cooled, and they fell off from Saint Paul. Take heed therefore of reſting to theſe hafhy affections; for if you doe, when theſe are gone, your hearts will be left in darkness. Many examples are known of ſuch, who have proved to be moſt vile Apeſtates; yet

time was wherein they have had many meltings, much sudden strong Joy, so as they have professed, that the joy they have found, hath been so great, that if it had continued but a while, they could not have lived, but their spirits would have expired. A solid work of the soule proceeding from an humble broken heart, casting it selfe upon the faithfulness and fauour of the grace of God in the promise, for pardoning and sanctifying mercy, and thereresting, so as willing to venture it selfe there for ever, though it hath no present sense of joy, yet it is farre more to be prized then the strongest of these sudden flashes of affection. These fleshly affections which have no principles to maintain them, are like Goodhins in the Crise running with wine at the coronation of Princes, or some other great iournay, but it will not hold; they are like Land-floods, which seeme a great sea, but come to nothing in a day or two; As there may be flashes of terror, and yet no true fear of God. The Israelites were terrified when the Law was given, & yet God saith, Deut. 5.39.

oh that there were a heart that they would  
fear me! So there may bee flashes of  
joy, desire, sorrow, and yet no true san-  
ctified joy, desire, or sorrow at all.  
There is much deceit in mens affec-  
tions: Affections not well principled,  
not well grounded, soon vanish, time  
will weare them away. The people of  
Israel at the giving of the Law, had  
their affections much stirred, so that  
one would have thought, they had  
been engag'd unto the Lord for ever,  
and yet within fourty days their hearts  
were so taken off from God, and his  
Law, as if God had never made him-  
self known unto them; they call to  
Aaron to make them gods to goe be-  
fore them, and say to the molten Calfe,  
These be thy gods, O Israel, which brought  
thee out of the Land of Egypt. Another  
notable example we have of people  
whose affections are strong for the pre-  
sent, and yet worn away in a little  
time, is the 13. of Hosue, when E-  
phraim spake, exulting: Hee exalted  
himselfe in Israel, but when hee offended  
in Baal, he died: When Ephraim spake,  
that is, when Jeraham, who was of the

Sentime in  
Hosue 13.

Tribe of Ephraim, declared his purpose to alter the worship of God, the people at first were exceedingly affrighted with it, and they stood all trembling at such a strange thing as that was, the very thought of it made their hearts to shake, because they knew how jealous a God the Lord was: But if eboram exalted himself in Israel, he went on resolutely in his way, and would bring his purpose to effect: Then the people in a little time were brought to offend in Bass, and then they died, and they became a dead, stiffly, helpless people, fit to receive or do any thing, though never so vile.

¶ Fifthly, others follow the Lord, but they follow him in a dull, heavy manner; there is no spirit, no heat, no life in their following of him, and therefore they doe not follow him fully: They left themselves in a middle temper, in a like-warre course, they like well of Religion and profession, but what neede men doe so late, what need they doe so much? As Paphnu said to the Israelites Exodus 32. 18. You will say unto me, surely you have not obeyed me

way. The judgement of these men is for a middle way, they are mixed spirited men, like *Ephraim, Hosea 4.7.8.* mixed with the people, as a cake not turned, halfe baked and halfe dough; they go on in an ordinary tract of performing the duties of religion without any growth, or any sensiblenesse of the want of growth, they set upon some faire way of religion, which they perswade themselves is enough, and that they mean to hold to; they are content to make use of Christ, and the profession of Religion, so farre as may serve their owne sinnes: but to entertain Christ and his truthe as an absolute Lord to rule them, that their spirits cannot bear, in their con-  
verse there is no ribaldry, no filthines, so there is no warmth, no heat, to re-  
fresh and quicken any gracious spirit  
that hath to deale with them: in all the  
duties of religion that they have to  
performe, they take no pains with their  
hearts, to work them to God. *Luther*  
calls such kinde of men, *Cainists*, that  
is, such as *Cain*, who offer to God  
the worke done, but doe not offer  
them-

*Cainiste  
sunt offerentes non per-  
sonam, sed ob-  
per personam.  
Luth. do-  
clamat. in  
Decal.*

themselves to God; they content themselves with generall hopes of God's mercy; upon weak and unexamined grounds; they never trouble themselves in calling things into question, about their conditions, & their eternal estates; they never lay to heart the mysteries of Gods Church; and the publick cause of God is not deare unto them: they have not hear enough to cause a melting spirit, for the dishonour that God hath by themselves; much more is that heat wanting, that should keep their hearts melting for that dishonour which God hath from others; and has find

Now this temper is so farre from following the Lord fully, as it is loathsome and abominable to the Lord, so loathsome as he threatens to spue such out of his mouth, as nothing else. It is observable, that of all the seven Churches we read of in the *Apocalypse*, there is some good said, every one is commended for something, only this Church of *Sardis* excepted, which was a luke-warm Church, and of this there is no good at all said; and

John 3:16  
Rom. 10:13  
1 Cor. 15:1  
1 Cor. 15:1  
1 Cor. 15:1  
1 Cor. 15:1  
1 Cor. 15:1

and yet none of the Churches had that high esteem of it selfe, as this had, none of them conceited themselves to be rich, and encreased with goods and to have need of nothing, as this did. No people doe so blesse themselves in their way, as luke-warme people doe, and yet no people more abominable to God then they. What dishonour is the luke-warme temper to God, as if God were such a God, as such flat, flight, dead-hearted small services as are performed by them, were sufficient to honour his holy, great, dreadfull, and infinite Majestie? God pronounceth a curse in Malachi 1. verse 14. against those who doe not offer the best that possibly they can, in sacrifice to him, and gives his reason of it, *Because my Name is dreadfully said I am a great King, saith the Lord*: As if he shold say, Therefore lonely the most high and excellent things that can be performed by the creature, are fit for to be tendered up to me, doth this luke-warme spirit wrong Jesus Christ exceedingly, as if there were

were no other life and vertue in Jesus Christ, then profitable a man to doe as they do. What hath Christ laid down his life, and shed his pretious blood for the renewing of Gods Image in man, and is it nothing but this? If Christ had never come into the World, men might have done as much as this coines to. It is a wrong to the Holy Spirit likewise, for it is the Speciall office of the Holy Ghost, for to be a Sanctifier, to fraine the heart to God, to quicken the soule with the life of grace and holiness, and is this all it doth? This were a poor work, if there were no more but this. It dishonours holiness, which is the most glorious thing in the world, the life of God, the Divine nature; this makes it as if it were nothing: a mean, lively, dead-hearted, empty thing: this puts holiness in subjection to humane reason, to carnall wisdom, it must bow so their discretion, to the opinion and ways of men, and in trut to their base lusts, though it be in a more cleanly way then in others. Be it convinced then, that this is not  
SLOW

that

that following the Lord fully, which is the honour of Gods people in his eyes.

Sixthly, some goe beyond this dull luke-warm temper, they are very forward in somethings, but in other things their hearts stick; they come not off fully in them. Agrippa saith of himself, that Paul had almost perswaded him; the words are, *Thou perswapest me alittle.* The hearts of these men are divided, as it is said of those in Hose 10. 5. they will not let goe their profession, but will keep their corruption too. As Cawden reports of Redwald King of the East Saxons, the first Prince of his Nation that was baptiz'd, yet in the same Church had one Altar for Christian religion, & another for sacrifices unto Devils: Thus these men joyn religion and their lust together. If they let out their hearts inordinately to any contentment, and take liberty sometimes in satisfying some lusts, they thinke to make up all again by some forwardnes & earnest devotion in some other things, as many who get surfeits, think they can sweat and purge them out again.

This

This division of heart the Lord cannot endure, and therefore it followes in that place of *Hosca*, *They shall be found guilty*; or, as the words are read by some, *Now shall they be made desolate*: for in Hebrew the word signifies both to be guilty, and to be desolate. it is too much boldnesse and presumptuousnesse in men to venture to take liberty to themselves, to chuse wherein they will yeld to God in some things; but in others to presume to satisfie themselves: This is not so cast downe our soules before the Lord, as poore, condemned, vile creatures, to lie at his mercy, in an humble, faithfull resignation of our selves up to him, in all wee are, or have, which is that honour that God expectes from us, and is infinitely due unto him.

While our hearts are thus divided betwixen God and other things, God doth not account himselfe obeyed, or honoured at all in any thing; all that we seeme to doe in truth, is nothing at all. Hence in *Jerem. 32. 23.* the Prophet chargeth the people with this, that they neither walked in Gods Law, and that

they

they had done nothing of all that God had commanded them to do; and ver. 30. he saith, they had only done evill. And in 2 Kings 17. the people are said to fear the Lord, and serve their owne gods, ver. 33, and yet in ver. 34, the Text sayes, that they feared not the Lord; shewing unto us, that where the heart is divided between God and other things, there God hath not the heart at all, God is not feared, he is not honoured at all. If we joyn the counsels of the flesh with the Spirit, we frustrate all.

Seventhly, there are others who cannot be so easily convinced in what particulars they forsake God in any of his wayes; they seem to have a generall forwardnesse in that which is good, but the truth is, they follow themselves, and not God in all; they rise no higher then selfe in all they doe, which their owne consciences upon search made, will tell them: the Commandement of God may be made the pretence, but selfe is the chiefe Engine, selfe is the great mover in all. As Physitians putting in many operatifs ingredients in-

to their Phisick, and they are the things that work ; but besides, they put in something to give a colour, or a little taste, which neither doth good nor hurt, that hath no operation at all : Thus it is in many mens Religion ; self-ends are the operative ingredients in that they doe, and the shew of obedience to God, is but that which gives the colour, that hat which they doe, may have the better appearance. It is impossible, that a man which seekes himself, should come up to this fulnesse of spirit that is required in this following of the Lord. *Hosea 10. 1.* it is said, That Israel is an empty Vine ; Why so ? He bringeth forth fruit unto himselfe ; he brings forth fruit, but yet is empty, because he bringeth it forth unto himself. Where self-ends are the chiefe movers, there is no further latitud or degree of godlinesse thinkeable, but such as may be servietable unto them. Now the <sup>yeare</sup> cannot but be low, strait, narrow, incomparision of those who lift up God in all they doe ; and therfore their profession will needs be empty and scanty, not full and powerfull, as it is in the other.

*Fructus ali-*  
*equorum ei,*  
so the old  
Latine.

A self-seeking heart is always an empty heart, but a gracious heart is fruitfull in all manner of fruitfull in all manner of pleasant fruits, new and old : And what is the reason ? I have laid them up for thee, O my beloved, *Cant. 7. v. 13.* Observe the difference. Israel is an empty Vine, he brings forth fruit to himself, but the Church here brings forth all manner of pleasant fruit ; for she layes them up for her beloved, shee brings them not forth for herself, as Israel did. Eightly, others follow the Lord earnestly a while, but afterwards they forsake him, they turn Apostates, they doe no fill up their work they have begun ; but we doe all again, of whom it may be laid as *Lament. 4. 8.* They were whiter then Milk, they were as Rubies and polished Saphires in regard of their glorious professions, but now they are blacker then a Coale. God may justly complain of them, as he did of his people, *Micha 2. 8.* They who were my People yesterday, are now risen up against me, as an enemy : it was far otherwise with them verily lately, then now it is, Many are very hopefull at first, yet they prove exceeding

X ding

ding vile afterwards; yea the more forward in good at first, the more vile after: As the water that hath once been heat, and grows cold again, is colder than ever it was.

It is reported of *Nero*, who proved the very Monster of men for wickedness, yet in the first five years of his reigne, he behaved himself exceeding well, so that it was used as a Proverb to express the good beginnings of men, *Neris five first years*: So *Caligula*, who proved afterwards exceedingly wicked, yet *Iosephus* reports of him, that when he was young he travelled very diligently in good disciplines; he was of a sweet conversation, and modest, and he governed the Empire the first two years of his reigne, with most noble directions, behaving himself graciously towards all men: yea, *Felix* himself, who proved such a cursed Apostate, yet when he was young, was very forward and hopefull; he was a publike Reader of holy Scripture in the Church; he seemed to glory in nothing more then in Religion; he was of a very temperate diet, content with mean

*Neronis  
Quinquennium.*

*Joseph An-*  
*tiqu. l. 18.*  
*cap. 8, 9.*

*Petri Mart.  
Morennini  
prefazione in  
Italiani Mi-  
sopogenem.*

*Marcianini  
L. 6. St. 33.*

mean food, without much preparation, he used to lie hard in mean bedding, to watch much at nights, spend his time fitfully, he was very chaste, cleare from the least suspicion of lust; those officers were about him, that served for nothing but to maintain delicacy and luxury, he banished from him; he took no delight in publike shews, when he came to them, he came rather of necessity, then for any pleasure he took in them: he faith of himself, that when he was on the Theatre, he was more like a detester of their Plays, then a spectator of them, and was present at them with trouble and disdain, and was joyfull when he went from them: he loved learning exceeding much; hearing of a Philosopher that came to him out of Asia, he leaps out of the doore, and goes to meet him, and kisses him, and entertains him with much honour. In an Epistole this to one Ecdicium a governour of Egypt, he hath this notable expression, *Some (saith he) delights in horses, others in birds, others in beasts, but I from my very childhood, have burns with desire after books.* He had an honourable esteem

*Quidam e-  
quis, bisui-  
bus, nonnulli  
seris dele-  
tantes; ego  
verbis inde us-  
que à puer-  
tia librorum  
cupiditate  
af.*

Turpe est sa-  
pieni, cum  
babes at-  
mum capere  
laudes ex  
corpore.

*Et quia inno-  
cens esse pos-  
rit, si accu-  
sasse sufficiet?*

of mans soul, looking upon the body as  
vile in comparison of it. There is this  
notable expression reported of him,  
concerning this; *It is a shamefull thing*  
*for any wise man, seeing he bath a soule to*  
*seek for praefects from any thing that belongeth*  
*to his body.* He seemed to have much  
uprightness in the course of Justice: he  
would not condemne upon accusations  
without proofe; there is this expressi-  
on of his concerning this reported of  
him: when one *Delphidius* accused one  
before him, of a crime, of which he  
could not bring sufficient proove; the  
party accused denied the fact; this *Del-*  
*phidius* answers, *If it be sufficient to de-*  
*ny that which is laid to ones charge,*  
*who shall be found guilty?* Then *Fa-*  
*lian* answers, *And if it be sufficient to be*  
*accused, who can be innocent?* Many  
other notable things are reported of  
him, but these I have related more ful-  
ly, because in this example we may see  
how farre a man may goe in much seem-  
ing good; what hopefull beginnings  
he may have, and yet what a vile cursed  
Monster he may proye, if he looks not  
to it. Let none then rest themselves in  
their

their good beginnings, but as they have made entrance upon this work, in following the Lord, so let them labour to fill it up: and as for those who heretofore have seemed to be forward and hopefull, while they lived in families, and under the care and watchfull eye of able and godly men; and yet have now forlaken the Lord, and his wayes: let such (I say) know that it is an evill, and a bitter thing, to forsake the blessed God; to turn from him to follow after vanities that cannot profit; so great an evill is it, that God himself calls the heavens to be astonished at this, *Fer. 2. 12, 13.* Be astonished, O ye heavens, as thou, and be horribly afraid, be ye very desolate, saith the Lord: For my people have committed inuincles, they have forsaken me the fountain of living waters, and beweld them dry cisternes, broken Cisternes, that can hold no water. The evill of this forsaking the Lord, were great, if this were all.

First, that all your labour in Religion, that all that you have done, is lost: In *Mos. 8. 2.* Israel shall cry to me, My God we know thee; but verse 3. Israel hath cast off the thing that is good; therefore,

verses, it is said, that They have sown the wind and shall reap the whirlwind: With but a sowing to the wind, to follow God in some things, and not to hold on in our way. In the first of St. Faustus and Secunde. Look to your selves, saith St. Faustus, shewing howe those things which we have brought, It is an evill thing, to lose all that we have wrought for, for this is not all, if in this world you do well, but Secondly, if you leave off from following the Lord, all the good that ever you have done, and made profession of, shall shortly so aggrieve you life, and increase your torment.

Thirdly, this leaving off from following the Lord, is a great dishonour to God and his ways, an upbraiding of them, as if they were not good, nought to draw the heart constantly after them, as if there were not that is therein, that they make ready for. Hence the Lord pleads with his people, Isa. 43. who had forsaken him, What prosperity hast thou found in me, that thy progenies are from me, and have walked after me? As if he should have said, The world may think my ways are not equal,

*Blaſphemiam  
ingerit Reli-  
gioni quam  
colis, qui quod  
confiteretur  
non ante o-  
mnes imple-  
verit.*

Cypr. de-  
sing. Cleri-  
corum.

equall, men may think that I have not shewn my selfe a God, ready to doe good, and to stward those who follow me. The forsaking of the truth by the professi  
sun whereof we have enseth up, is it not  
put Christ to open shame, Hebrews 6. 14. & 15.  
Fourthly, such men as these, doe much mischief in the world; they are  
griegous scandals; they make the good  
wayes of God to be evill spoken of;  
they harden mens hearts against them;  
and the profession of them; many in  
hell curse them, as the cause of their  
ruine: if a man were born to doe  
mischief, he could not doe greater any  
way, then this. So much hurt is done  
by them, they cause such blemishes,  
such spots to be upon the profession of  
godlinesse, as we should be glad if we  
could wash them off with our dearest  
Heart-blood, and account it well be-  
served: but woe be to them by whom  
their offences come. The greatest part  
of al those scorne, contempt, and op-  
position against the wayes of God, and  
godly men, shall be charged upon these  
men, as the causers of it; for were it  
not for such as these, wicked men  
bold

could not tell what to say for themselves; in their opposition of those wayes of godliness, which in themselves are so equall, and good, and blessed, woe be to them by whom such offences come.

Fifthly, These men shall have their spirits filled with horrour; they did not fill up their work in following the Lord, but God and conscience shall follow them, with anguish, and horrour, and fill up their spirits with them. It may be, once they had some flashe comforts in the performance of some duties, but thay shall be all taken from them, and dismali horrour, and hidious lamegement of spirit shall possesse them, Pro. 44. 14. *The backslider in heart shall bee filled with his own misery.* Much more then, the backslider in heart and lifetwo, he shall be filled, he shall have enough of them. Conscience one day will oppraine, lie in the face, and reare the hart. Oh wretched creature, what hast thou done? whom hast thou forsaken? is it not the God of life, and peace, and comfort, and all good, that thou hast forsaken? are they not the blessed

blessed wayes of holinesse, the wayes  
of eternall rest and peace that thou hast  
lefte: God hath likewise forsaken thee,  
and all good and comfort begins to  
withdrawe it selfe from thee; thou art  
like to bee left in horrid dismalldark-  
nesse: Just it is that thou shouldest be,  
left as a forsaken, forlorn, miserable  
wretch, who hast thus wretchedly and  
wilily forsaken God, and his truth, for  
the enjoyment of such poor, base  
things as thy heart is turned aside unto.  
How wil thou be able to look upon  
the faces of those, with whom thou  
hast formerly joyned in holy duties  
and hast had communion with? But  
how shal thou look upon the face of  
the blessed God, when he shal appear  
in his glory unto thee? What anguish  
will it be to thee when thou shalt see  
others, who have continued in their  
way following the Lord, to be for ever  
blessed in that God, whom their souls  
have followed, and cleaved constantly  
unto; but thy selfe, because thy base  
yobbleyng heart dared not venture all  
upon him, now thou art cast out for  
ever, as an eternall curse; Oh what  
rack

rick of conscience will it be, when thou  
shalt see in what a faire way once thou  
wert, but for want of coming off fully,  
and constantly in such and such parti-  
culars, thou art now for ever lost.

Lastly, these men are hatefull both  
to God and Men; they are hatefull to  
Men, because they goe so farre, and  
to God, because they goe no further  
as Heb. 10. 38. *If any man draw back,  
my soule shall have no pleasure in him.* Oh  
what a happy thing were it, if God  
would trouble the wayes of these poor  
creatures, if he would make them bitter  
and grievous to them, if he would ma-  
gnifie his mercy, and his power in  
turning their hearts again towards him,  
if he would deale with them as he did  
with his people, Hosea 2.6.7. *Help  
up their wayes with thornes,* make it so  
*that they should not find their paths,* that so  
they might at length come to that ble-  
fled resolution we find there; *I will goe  
and returne to my Husband,* for then is now  
better with me then now; So I will goe  
and returne to my former aways, and  
follow after the Lord againe, from  
whom I have wretchedly departed, for  
then

then it was better with me then it is now; then I had more comfort, more peace, more safety, more blessing then I have now; And let such know, that though it were just with God, for ever to reject them who have forsaken him, yet to say, that vanity should be their portion, who have turned after sying vanities; and many of the Ancients have made the case of Rich exceeding doubtful especially if after conviction they have forsaken God again & again, as Clemens Alexander thought, that God might give such the first and second repentence, but if they fell off her, there was no renewing them by repentence. And Origen seemed likewise to be of the same mind, in his 5. Homily upon Exodus, Chap. 3. So Tertullian in his Book of repentence, God grant faith he's second repentence, but no first. Thus we see the strictnesse of these Ancients times. But though these leave these men exceeding comfortless, let them know, that the Lord calls them to return again unto himself. For though it be (faith the Lord) that if a wife have played the harlot, and her夫 away and become another mans, her husband

Clement 200  
let quoted  
by Symon  
in his histo-  
ry of the  
church, in  
the second  
century.  
Tertullian  
thought  
their case  
desperate,  
especially  
who fell into  
the sin of  
unclean-  
ness.

Lib. de pu-  
dicit. speak-  
ing of that  
place, Heb.  
6.6. It is im-  
possible that  
they who  
were once in-  
lightened,  
etc.

He says,  
that this Au-  
thor knew  
no second  
repentence  
promised to  
the Adulterer  
and For-  
nicator.

*Nanquian  
mendo and  
furnicasteri  
fusca* *com-  
parationes  
propositae.*

• 103  
-H  
-u  
-w  
-b  
-c  
-e  
-l  
-u  
-z

band will not receive her again; yet saith  
the Lord, Jerom, 3. Then haſt played the  
harlot with many lauerers, but yet return to  
me: and weare I. Return ye back-sliding  
children, and I will heal your back-slidings:  
Oh that your hearts would anſwer, as  
theirs there did! Oh that this gracious  
offre of the Lord, might have the ſame  
effeſt upon your hearts, as it had upon  
theirs! Behold, ſay they, we come unto  
thee, for thou art the Lord our God, truely  
in whom is ſaluation hoped for, from the  
beginning. We ſee, we ſee, we have  
been utterly deceived, the wayes that  
we haue choſen, haue not been good,  
Shame hath devoured our labour, we  
haue beftowed our labour in shamefull  
things, we lie down in our shame, and  
our conuiction covereth us, for we haue  
ſinned againſt the Lord our God. As  
when a man goeth from the Sunne, yet  
the Sunne beames follow him, ſhine  
on him, warme him, ſo though thou  
haft departed from the Lord, yet the  
beames of Gods mercy this day follow  
thee, they ſhine on thee, Oh that they  
mightr so warme thy heart, as to cause  
thee to return.

**C**hapter IV. mid of book  
of his evn. 2. 2. and 3. having made  
*Comfort, and encouragement to them who*  
*follow the Lord fully.* say vñot and  
say not now þis land will no sign

**I**f this following of the Lord fully,  
be the honour of the Saints before  
the Lord; then here is comfort, and  
encouragement to those whose con-  
science doth witness, that their hearts,  
and wayes are fully after the Lord.  
What ever others doe, yet there are a  
generation of men in the world, who  
do fully follow the Lord; Blessed are  
you of the Lord, you are honourable  
in the eyes of God and man, you make  
up in part that hurt that is done to Reli-  
gion by others, you bind up the  
wounds of Jesus Christ, and do in part  
heale his scarres: If you be content to  
give up all to God, to betrust God  
with all, know that there are many  
blessed promises, full of mercy, and  
encouragement for you, that God will  
make good to the full unto you; yea  
they shall come to you fuller of good-  
nesse, and blessing then you can ima-  
gine.

gine. Caleb challenged this promise of God to him made in this place, upon this ground, *Joshua 14.8.* five and forty years after it was made; for he was but fourty years old when he went to spic out the Land, and when he challenged this promise in this place, he saith verfe 10. *I am this day fourscore and froure years old.* Though God may seeme to deferre while the fulfilling of his promise; yet be encouraged to follow him still, for the eye of God is upon you, to make good his word unto you, and the tonges it stayes, the more full with good and blessing he will come. God seemed to deferre long time that promise he made to Abraham, *That he would make his seed as the stars of heaven;* for two hundred and fifteen yeats after this promise was made, there were but sevendy souls that came out of Abrahams boynes, namely, when Jacob went down into Egypt; which if we compute the time, wee shall find to be just two hundred and fifteen yeats: for Abraham was sevendy and five years old when the promise was made; he was an hundred years

years old when *Isaac* was borne; *Isaac* was fourty yeares old before he married, and he continued twenty yeares without a child: and *Jacob* was one hundred and thirty years old when he went into *Egypt*; so that the time falleth to be just two hundred and fifteen yeares, which was just halfe the time, from the promise till the people of *Israel* com-ming out of *Egypt*, which S. *Paul* saith, *Gal. 3. 17.* was four hundred and thirty years. Now observe, that whereas God halfe this time did but little for *Abraham*, in the fulfilling of this his promise, yet because *Abraham* followed him fully, ventured himself wholly upon the faithfulness of the Lord, see how fully God came in with his mercy at the last; for, in the second two hundred and fiftech yeares, hee so en-creased his seed, that from seventy foules, they were growne up to bee six hundred thousand, and three thousand, and five hundred and fifty, *Numb. 1. 45.* and these onely from twenty years old and upward, such meane as were able to goe to warre; there was thus many of these, besides all children & women, which

which it is like were farre the greater number ; yea, and the Tribe of Levi was not numbered amongst this number ; there were two and twenty thousand and upwards of them besides. Thus you see, how fully God comes in at the last in his mercy ; and making good his word of promise to such who follow him fully. Be you as full as you can in following the Lord , the Lord will be as full towards you , in doing good unto you ; Gods mercy shall be even as full , as your obedience can be. 2. Sam. 23. 26. *with the upright thou wilt show thy self upright :* The words are in the Originall , with the strong and perfect , thou wilt show thy self strong and perfect . God will goe on strongly to his perfection of mercy towards them , who doe goe on strongly in their perfection of obedience towards him. Psal. 11. 7. *The Lord liveth righteousness , and his countenance doth behold the upright :* The words translated word for word are thus , 1. The Lord is in righteousness , and his face shall behold the upright . Righteousness , that is , when all the duties of righteousness

are

benevolent. And the fide shall be full  
of all the several kinds, and consist  
now to the blessed comfortable con-  
fession of his love the upright shall  
have. They are difficulties though  
told with it. Gods ways, if thou beest  
not disengaged, thou goest through  
them, they shall turn to thy greatest  
comfort; but you, who wanted dis-  
couraged by them, from those great  
giants, and the strong places they liv-  
ed in, which so much disengaged the  
rest, Therefore Hebrews the place of the  
giants was given unto him for a pos-  
session, *Father 14. 13. 3. 14. and 15.*  
*verses 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.*  
as God certainly will remember the  
kindness of those who are willing to  
follow him through the wilderness  
of difficulties and discouragements. *Fe-*  
*ther 2. 20. You who do these shall have*  
without stain, without any blot, which  
few do; your memories shall be sound,  
and blessed when you are dead gone:  
You shall have an inheritance in the  
eternal state, and the crown of life.  
None of the world shall possess it, but  
you. This is promised, not ob-

ly to those that are godly; but abound in it, as we see. They shall be as a ship coming gloriously into the Haven with full sail: Thus St. Paul, 2 Tim. 4:7,8. with much confidence and full assurance concludes, *This seeing he had fought a good fight, and finished his course, and kept his faith, henceforth there was laid up for him, a crown of righteousness, which the righteous Judge should give him at that day.* he challengeth it upon the righteousness of God. When the soules of these who have followed God fully, enter into heaven, the everlasting doors shall stand wide open for them, as when great men come to a house, the great gates are set open for their entrance, and in Heaven, oh how full reward shall there be there for them. *Ibid* *in gen-*  
*stebus quam*  
*suavis fit*  
*Dens, imple-*  
*buntur, &*  
*satisbuntur*  
*dulcedine*  
*mirifica.*  
*Cypr. de*  
*Allent.*

*2 Epist. John 8. ver 1. There is fulness of thy*  
*of Gods right hand, Psalm 36. v18. So full*  
*as shall be more then can enter into*  
*sheath, they must come into it, because*  
*it cannot enter into them, there they*  
*shall no taste of joy and happiness, but*  
*shall be filled up with them.* This  
*Christ encouraged his Disciples with*  
*all, Luke 21. 18, 29. There are they which*  
*have*

he continued with me in my afflictions  
and I appoint now you a Kingdome as my  
father hath appointed unto me. With this  
S. Paul encouraged himself, in his affil-  
ctions he met withall, while he was fol-  
lowing the Lord, 2 Cor. 4. 14 vrs. 17. *For*  
*the light affliction, which is but for a mo-*  
*ment, worketh for us a far more exceeding*  
*eternal weight of glory.* 101. *SO THAT* they  
be First, it is glory, and this word alone  
implies that there is exceeding much in  
it; but further, it is a waight of glory,  
yea, an eternoall waight of glory; and  
more then that, an exceeding waight of  
glory, as if it yet were not express fully  
enough, he addes further, a farre more  
exceeding eternal waight of glory; and  
what expression can be fuller then this?  
This was that likewise that encouraged  
Moses in his following the Lord, forsak-  
ing the pleasures, the riches, the trea-  
sures of Egypt, that he might follow  
the Lord fully, *For he had* saith the  
Text, *A respect unto the recompence of re-*  
*ward.* Hebrews 11. 26. And you whose  
hearts and wayes are fully after the  
Lord have the more cause so to joyce in  
this your blessednesse, because it is the

Y s      blessed-

blessedness that is in a few hours; many shall almost, with Christ, count the days of their life to be but a day; though this regard is to the end that shall be before you. It is but so, in the singular number, that endures to the end. Let these encouragements then fill your hours with joy, and your spirits with renewed resolutions and vigour, to fit up your course; let them fill your fates, that you may go on with strength, and prosper, and be far ever blessed in your way! I conclude this Use with that of the Apostle; 2 Thes. v. 1. *Sowing we have, therefore promise, the fruits of our labours when here to perfect our bodies in the service of God.* And thus I pass to the last Use, which is of Exhortation.

**C**OME, my children, follow me; I will go with you, and be your guide; I will lead you to the way of salvation, and show you the way to heaven. Now the Lord carry our hearts full of thy sweet mind; As these two blind men, AND. 10. As soon as their eyes were opened, they followed Christ; so when our eyes are opened, we would certainly follow after the Lord; were they fully

opened your hearts or would follow faithfully. Many of you have some convictions, some inclinations, stirrings of affections, good resolutions; you begin to have good thoughts of God's ways, you are always persuaded: 'Oh that the work were thoroughly done.' It is pity but that these beginnings should be improved. When Christ saw the good intentions of the young man, when he came unto him, the Text saith, he looked upon him, and loved him: those beginnings are lovely; but how lovely then would the full work be, if these beginnings were brought to perfection!

In this Use we shall shew, first, the Motives which may draw out hearts to the following of the Lord fully,

2. What it is that hindereth the soul in this work, that it may be prevented,

3. What it is that would bring off the heart fully indeed.

For the first, there is infinite reason, that our hearts should be fully after the Lord: for,

There is a fulness of all good in God, he is worthy; Then art worthy of

Land to receive glory, honour, and power,  
Revel. 4. 11. Thou art worthy to re-  
ceive the highest honour that any of  
thy creatures can by any means give  
unto thee. The Heathen gods were ho-  
noured, as those who were only Au-  
thors of some particular good things;  
and therefore there were such a mul-  
tinity of them; one was honoured as  
the Author of one good thing, and another  
as the Author of another, and there  
fore particular honour was suffici-  
ent for them. There was no reason  
that any of them should have the whole  
soule, working in the fulnesse of the o-  
perations of it after them; but our God  
is not so, he is an universal god, in  
whom there is all good, & from whom  
all good flows, and by whom all good  
is preserved in the being it hath; and  
therefore it is a most absolute, univer-  
sal honour and service that is due to him,  
if we had a thousands of soules, and if  
they were all of ten thousand times lar-  
ger extent then they are, yet infinite  
reason there would be, that they should  
all in the full latitude, extent and  
strength of them, work after this our  
God,

John Arly.

God, to honour and magnifie, and worship this God forever. As that blessed Martyr once said, What have I but one life to lay down for Christ? If I had as many lives, as there haies upon my head, they should all goe for Jesus Christ: He saw Christ worthy of all he had, yea, of more then he had. This was Gods own Argument to Abraham, Walk before me, and be upright, bee perfect, for I am God al-sufficient. I have all perfection in me, and therefore be thou perfect before me.

Secondly, consider God might have had full glory in your destructions; let him not be a loser in his shewing mercy to you. Now much better is it for you that he should have the fulnesse of his glory, in his mercy to you, then the fulnesse of it in his judgements upon you: This he might have had long ago; yea, and the fulnesse of his glory he will have, if you give it not to him, he will force it from you.

Thirdly, Christ hath fully gone throu the great work of Redemption, he would never leave it till he had fully accom-

accomplices all, and that, & is finished.  
This was a mighty work, for the ac-  
complishment whereof, he passeth thro  
more difficulties, then ever thou art  
like to do, in the fullest measure of fol-  
lowing the Lord, that possibly can be.

Fourthly, yea, Gods mercies for the  
present, are very full towards you ; his  
pardoning mercies, and his supplying  
mercies, with all things needfull, when  
he receives thee to mercy. He fully pa-  
rds all thy sins, he leaves nothing up-  
on the score, he remits all thy punin-  
ments. This was Davids Argument,  
Psa. 103. Ps. 2. 3. Bleste be the Lord, O my  
soul : and all that is within me, Bleste be  
HIS NAME, and bleste be the Lord, O my  
soul, again ; as if he should say, O let  
God be highly blessed by me ! why  
what wast thou, that caused any iniurie to  
Davids heart ? it follows, who forgoe-  
eth all thy transgressions, and easeth all thy af-  
fresses, and ver. 3. He giveth thee with  
lovingkindnesses, and ver. 5. He fatis-  
fies thy mouth with good things, God gives  
his servants a fulnesse in all they doe en-  
joy ; his place exceedingly abounds to-  
wards them in every thing. That place

*falling into sin.*

65

36

in 2 COR 4. 9. 8. Is very remarkable  
for the letting out of the abounding of  
God's grace towards his people. And  
one is able (Ieath the Text) to make all  
grace abundant towards you, so as you always  
having an sufficiency in all things, may be  
bound to do good work. Wherefore  
God is able to doe for us, by faith, what  
make it as if it were done. And this po-  
wer of God is to be born to the Christians,  
as a Motive to perswade them to  
full obedience, that they in their abundance  
to every good work, which if they  
did, they should have this power of  
God active, fully working for them ac-  
cording to these large expreſſions we  
have of it in this Scripture. And ob-  
ſerve the several expreſſions.

1. It is grace.

2. Then all grace.

3. Then all grace abounding.

4. A fulſiſſency.

5. An all fulſiſſency.

6. An all fulſiſſency in all things.

And 7. always an all fulſiſſency  
in all things. And is not here an Argu-  
meſte full enough, to cauſe them and  
us, and all Gods people for ever, to a-  
bound

bound in every good work. How often doth God fill our cup with mercy, and make it even run over, as *Psal. 23. 5.* If there shall be an Al-sufficiency in all things, then there will be an al-sufficiency in our greatest straits, in our greatest afflictions, in our greatest fears. As it is laid of the wicked, *Isa. 20. 3. 4.* in the fulness of his insufficiency, he shall be in straits; the contrary is true concerning Gods people; in the fulness of their straits, they shall be in all sufficiency. God causeth all his Attributes, and all the wayes of his Providence, and all his creatures to work for the good of his people; All that is in God, all that God doth, and all that belongs to God, is for them; therefore infinite reason there is, that all they are, that all they doe, that all they have, should work for his honour.

First, all that there is in God is for them, *Ier. 32. 41.* I will rejoice over them, so does he good, and I will plant them in this land affurately - with my whole heart, and with my whole soule: God calls for no more from thee then he is willing to give unto thee; he would have thy whole

whole heart, and thy whole soule for his honour, and he promiseth to give thee his whole heart, and his whole soule, for thy good. Again, all that God doth, is for thee; *Psal. 25. 10.* All the pathes of the Lord are mercy and truth, unto such as keep his commandments and his testimonies. The pathes of the Lord, are the wayes of God, in the passagcs of his Providence; not only some particular acts, but the track of God in his wayes, his paths. Now all these paths of God, that is, all the workings of God in the wayes of his Providence, they are mercy unto such, they work mercifully for their good. And further observe, they are not only mercy; but mercy in truth, that they should thus work for them; God hath tyed this mercy naby his truth. See here the difference between Gods mercy to his people, and his mercy to other men. First, some of God paths may be mercy to other men, but not all, or some particular acts of God, rather then his paths; God doth not ordinarily go on in a track and course of his mercies with them, as he doth with his peoples:

As

As their obedience is freely in some particular  
 respects; and so containing divers  
 of Gods answere to them; plentie comes  
 from his generall bountie; as manifested  
 only in some particular sort of his, and  
 necessarily constant bountie. But it is oth-  
 erwise in his dealinges towards his  
 people; they go on in a course of  
 disobedience; they make Gods com-  
 mendment their paths; and therefore  
 God goes on in a continual course of re-  
 venging his displeasure wards them; he makes  
 his way to them the ordinary paths  
 whiche he walketh. As. Psalms. 10.  
 charractyloving disaffection makes  
 knowe them by righte of his selfe; and by  
 high robbery! The world in this Or-  
 ganick is uponely looting kindome.  
 Gods mercies to his owne, are a com-  
 modisites, they are drawn out of one con-  
 stant Spring; they come forth from a  
 never failing Founayn; there is a con-  
 nection betwēch one maney and another;  
 but as for others; God how and  
 whenonely carres his favour vpon them.  
 And obserue a letch of difference; all  
 Gods pathes bee true to his people; but  
 sometyme there are none of Gods da-  
 lings

things ; but aim at good towards them ; if God should cause one favour to follow another towards some wicked men, out of the fulness of his bounty ; yet it cannot be said of any wicked man in the world, that all the paths of God are mercy towards him. God hath his paths of wrath and judgement, wherein he is coming towards him, though he be little aware of it : But this blessing of all the paths of God being mercy, is a peculiar blessing so much as follow the Lord fully, in the uprightness of their hearts, in all the paths of service and obedience.

And thirdly, observe yet a greater difference than the former. All the paths of God are not only mercy, but mercy and truth to his people ; though God may shew mercy to others. Yet he hath not lied his mercy to them by his truth ; they can doe challenge mercy from him by virtue of his truth, if they have mercy, it is more than they could have expected ; they cannot be surer to one house, than they have nothing to know for their mercy ; they do not hold their mercy upon them before God.

Gods truth which his people doe. Nay when God comes to make good his truth, to give his truth the glory of it, then there is an end put to their mercy, it is cut off from them; but there is a blessed connexion between Mercy and Truth it the good which Gods people do enjoy, according to the like expression in the forenamed 36. *Psal. 10.* the loving kindnessse and the righteousness of God are put both together, as the portion of an upright heart. And hence the mercies they have, are no other then such as they may expect, as they may buil'd upon, before they come, such as are made over to them by the truth of Gods, and when they are come, they may be sure to hold them, because they hold them upon such a blessed Treasure as Gods own Truth. And see how the Scripture calls them sure mercies, *Say how confident David was of holding Gods mercies, Psalm. 23. 6.* Surely goodness and mercy shall follow me all the days of my life: & his goodness will be with me. And further, all that God hath, is for their good; the heavens, and earth, and all creatures are theirs, and work continuall.

tinually for them. Hosch. 13:10. I will  
be to the branches, and they shall bear the  
camb, and the earth shall be rest to Christ, and  
the world, and the city, and they shall have  
12 weeks. 1 Cor. 3:23:23. To be world, life,  
death, things present, things to come, all are  
yours, and you are Christ's, and Christ is  
God's. Rom. 8:18. And we know that  
all things work together for good, to them  
that love God. This is a mystery that the  
world is not acquainted with, but we  
know it; faith the Apostle. That world  
may think, that things work against us,  
yea, all things in the world seem to  
work against us, but we know that all  
things doe work for good, and they  
work together for good, though some  
particular things considered apart, may  
work for good to other men, yet take  
all together, and they work their ruin,  
but altogether works for good to us,  
although the good day not seem yet to  
come to us, yet it is a working for us;  
stay but till the work be done, and it  
will appear. Good is will be, though  
it maybe not the same good that we  
think of, yet a good that will be better  
than we can imagine.

and or defined. Now then if all that  
is Gods will of these and works that fall  
by for them, is indeed not chosen then,  
then what is thine should be for God,  
which work is fully for him? Thine did  
I say? the truth is there is nothing thine;  
for all is Gods; God hath no better pro-  
prietie in, and righte whatev're thou  
art; and hast, then mayest selfe by God is  
pleased to let it be called thine; that  
thou maile freely give it to him; and if  
in behinde own thy shold he not have it  
fully? If he thus discharge himselfe to-  
wards thee, truly unequall is it, that  
thou shouldest be怠慢 in his service to  
him, and in thine honoring of him?  
And rightly, wicked men doe fully follow  
after that which is evill; an infinite  
shame and confusion then woulde it be  
to us, an infinite dishonor to the wic-  
kene God, if we shouldest not as fully fol-  
low the Lord in that which is good?  
*Eccles. 9:9.* The heart of a bened of men is  
full of evill: and Cyprian. 1. p. The heart  
of a bened of men is full of evill, so saith the  
prophete. The Seventy it translatiseth. The  
heart of man with his wretched will,  
is not open it without any doubt, or  
suspition;

מִלְאָךְ  
בְּנֵי־  
עַמּוֹת  
בְּנֵי־  
עַמּוֹת  
בְּנֵי־  
עַמּוֹת  
בְּנֵי־  
עַמּוֹת

surely there is a proleophory of boldness to sin in them, why should there not be a proleophory, that is, a full perswasion of faith in Gods servants, to that which is good? Micah, 7. 3. the Scripture saith, that wicked men do evil with both hands, earnestly; *Alex. 5. 5.* Idolaters there are said to inflame themselves with their Idols, and *Ier. 44. 2. 3.* they are said, 1. To love their Idols; 2. To serve them; 3. To walk after them; 4. To seek them; 5. To worship them; all these five expessions together in one Verse, to see how the carnalitie and dulnesse of spirit of Idolaters towards their Idols. Where have we not such expessions together, to set out the fulnesse of the way of mens spirits in following after the Lord? It was said of *Ahab*, that he sold himself to work wickednesse, what a fulnesse of spirit was there in him, in doing wickednesse; *Ier. 9. 3, 10.* It is said there of the people, that their course was evill, and their force was not right. That you, that strength, and force that was in their spirits, was not right; it was not after God, but after the ways

of him. How many difficulties will men  
passethorow for their lusts? what cost  
will they bear? how great things will  
they suffer? nothing is so deare unto  
them, but they will be content to part  
with it for, and bellow it upon their I-  
dole. How soon did the people, Exod.  
32: break off their golden Earings from  
their Ears, to make an Idoll with-  
all and shall not then our heart's and  
lives bee more fully after the blessed  
Ged? Wee see wickedmen stick close  
to their wicked principles; they are  
bold, they will not be daunted, they  
will go through with the work they  
have begun, what ever come of it;  
should not we much more stick to our  
principles? should not we much more  
be undaunted in our way, and go tho-  
rough with our work?

I remember I have read a passage in  
S. Cyriac, how he brings in the Devill  
rriumphing ovet Christ in this manner;  
As for my followers, I never dyed for  
them, as Christ did for his, I never pro-  
mised them so great reward, as Christ  
hath done to his, and yet I have more  
followers then he, and they doe more  
for

for me, then his doth for him. & let the thought of ever giving the Devil occasion thus to triumph over Christ in our lack of love and negligence in following after him, cause shame and confusion to cover our faces. and yet not put off this Argument a little more close; It may be you your selves heretofore have followed sin fully, your hearts have been strong after sinly, and your lives have been truiefull in it; it may be you have been forward in putting forth your selves ringleaders in that which was evill, not ongly stout and perverse your selves, but maintainers, encouragers of much evil in others; you gave up your members, your estates, and what you had, to the service of sin, much time was spent, much strep broke in plotting and contriving wickednes; much paines taken in the execution of it, and now your hearts and wayes seeme to be for God, and is a poor, slighty scant, dead-hearted service sufficente for him? Oh be ashamed and confounded in thy thoughts, let Conscience judge betweene God and his Creature. Does thou thus requite the Lord? Is this thy kindc-

kindenesse to him &c. Is there not infinite reason, that as you have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so you now should yee'd your members servants to righteousness unto holiness? **Romans 6. 18. 19.** Mark the opposition there; there are three To's in the expression of the service to sin, *To uncleanness, To iniquity, From iniquity;* but in the service of God there are only two, *To righteousness, From holiness.* It is true, in this life there will never be that fulnes of spirit in following after God, as there was in following after sin; because there was nothing but sin in the soule before, no other stream to abate it; but now there is something else besides grace, a stream of corruption to oppose it; but yet we should be ashamed, that there should be such a difference, the thought of it should cause a dejection of heart within us, and we should judge it infinitely equall and reasonable, that we shuld endeavour to the utmest we are able, to follow God as fully now, as ever we followed sin before. **St. Paul, Acts 26. 11.** confesseth, that

that in his former way he was madd in  
the persecution of Gods servants, and  
when God turneth the stream others  
judged him as mad in the other way.

3. Corinth. 5. 12. For we bear his infirmities,  
our selves, it is so God; the grace of Christ  
constrained us. And hence we may ob-  
serve, that the same word that signifies  
to persecute, he useth to set out his ear-  
nest pressing towards the mark;

3. 14. I press towards the mark, for the  
price of the high calling of God. The word  
that is there translated press towards, it is  
the same that signifies to persecute, be-  
cause the earnestness of his spirit in per-  
secuting towards the mark now, is the same  
that it was in his persecution of those  
that pressed towards the mark before.

Sithly, the more fully we follow  
God, the more full sh. h. our picture  
peace, and joy, and soul-satisfying  
contentment be. Psal. 119. 130. The en-  
trance of thy words giveth light, the be-  
ginning of following God is sweet and  
good, but the further we doe goe on,  
the more sweet we shall finde, as they  
who walked toward Sion, Psalm 48. 7.  
*They went from strength to strength;* to  
Z 3

they who walk after the Lord, they go from peace to peace, from joy to joy, from one degree of comfort unto another, for if the entrance into our way be so good and sweet, what will it be when we come into the midst of it? Pro. 8.

20. I will pass the way of righteousness, in the midst of the judgment; mark what follows there, verse 21. Thus I make cause straight and true, to gather substance, and I will gather treasures. Then doth the soul an heir of substance indeed, then are the treasures of it filled, when wisdom leads it, not only in the way of righteousness, but in the midst of the paths of judgement. The way of the just is compared to the shining of the light, that increaseth more and more as to the perfect day, Pro. 4. 18. The further he goes on his way, the more light he hath, the more glorious thine is upon him. Psal. 36. 8. They shall be abundantly satisfied, and they shall drink of the River of pleasures. Who are those that shall be thus abundantly satisfied, and shall have this River of pleasures, they are they to be nigh to heart, that low that walks on before the Lord in the uprightness

(followed faithfully)

303

of it shall not want satisfaction y shall  
not want pleasure. Psal 19.163. Great  
peace brougthey whiche love thy Law. It is  
more to love Gods law then to doe the  
thing that is commended in it. That  
soule which doth not onely submit to  
the Law, but loves it, will be abundane  
in dutie, for love is boundfull, and  
great peace hath not a soule, that thus  
loves Gods Law. Every good motion  
in the soul, is as the bud of the Lord, and  
that is beautifull and gloriouse, but how  
excellente and gloriouse is the fruit of it  
then? The good beginnings which are  
as the budding of the Pomegranate, and  
the putting forth of the tender Vinc, are  
delightful to God and the soule; but how  
pleasant then is the fruit when it  
comest to ripen <sup>alle</sup> ~~alle~~ <sup>ut non sed</sup> ~~ut~~

The more fully we follow on in  
Gods wayes, the more full will the te-  
stimony of the witnessies both in hea-  
ven and earth be, in witnessing our bles-  
sednesse unto us. Those three witnessies  
set in heavens, the Father, Word, and  
Holy Ghost, and those three on earth,  
the Spirit, Water, and the Blood, of  
which Saint John in his Epist. 5. 7, 8.

they will all come with their full testimony, to that soul which follows God fully. By following this Lord fully, we keep our evidences clear; sin blots and blunts our evidences, that oftentimes we cannot read them, but when the heart keeps close to God, and walks fully with him, then all is kept faire. The Kingdom of G O D consists in righteousness, peace, and joy; the more fully wee are brought into his Kingdom, the more fully we are under his government, as there will be the more righteousness, so the more peace and joy. Eze 30.7. Of the increase of his government and peace there shall be no end, saith the Text. The more increase there is of Christ's government in the soule, the more fulness, the more peace will be there. Now will I add. Secondly, there is great reason that we should walk fully after the Lord, because the way that God callit to walking is a most plesant and holy way: In the New Revelation, 21.24. saith The streete of Jerusalem, & that is the wayes of Gods people in his Church, wherein they walk they are sanctified of

putte gold, and as it were transparent  
glass; they are golden wayes, they are  
bright shinning wayes. Pro. 3:17. The  
wayes of wisdom are the wayes of pleasant-  
nesse, and all her paths are peace. There is  
nobany ond commandment of God wherel-  
in he would have us to follow him, but  
it is very lovely; there is much good in  
it: God requires nothing of us but that  
which is most just and holynesse. God is  
holie in all his works, so he is holie in all  
his comandments; they are his nature, but  
that which of our hearts hinders as they  
ought, we would choose in our selves.  
A righteous man is a law unto himself, he  
sees that good, that beauty, that quiete  
in all Gods lawes, as he would choose  
them to himself were he left to his own  
liberty. What one thing is there in  
Gods law that could be spared? What  
is there that thou wouldest be glad to be  
exempted from? It may be in the  
strength of temptation, when some lust  
is up working, the flesh would faine have  
some liberty; but upon due serious  
thoughts, looking into the bottome of  
things, a gracious soule cleflesh with  
the Law, and loseth it as gold, greate, fine  
silver,

gold,

gold, and he seeks for that longing is bathed  
not to the reward of obedience to God's  
Statutes, and judgments, unto the Statu-  
tures and Judgments of God them-  
selves, 23. David saith his Table-clay  
Howsoever our path in following the  
Lord may seem rugged and hard to the  
flesh, on regard of the afflictions and  
troubles it meets withall in it; yet where  
there is a spiritual eye, the way of the  
lamblike appears to us exceeding lovely  
and beautiful. That telleth David, Psalm  
23. supposed the worst that might be-  
fall him in this way, but that he might  
walk through the valley of the shadow  
of death; yet he calleth his very green  
pastures, and faith, God will lead him  
by the still waters. Instructing the ways  
of God are grievous to the wicked; and  
very good and delightful to the saints,  
because they are the ways of the lamblike;  
as Esay 35. 8; and alway they shall be about  
and in shall be called, the way of the lamblike;  
The meek shall see his glory in now quic-  
kly, the consideration of the end  
of our way, should be a strong incentive  
to draw out the heart fully upon the Lord  
in it; shewing grace divine in sweet, the  
blog

midst of it more, as before we have  
tried; but the end of it most sweet  
of all, there is that comming, that will  
fully recompence all.

**Consider of the sweetnesse of the  
end of our way, & to no thing else o-**

**f**or that period of it that will be at  
death, and yea, in that glorious reward  
we shall have in heaven.

**T**hat sweet and blessed condition of that  
the full following of the Lord's blessings  
at Death, is enough to recompence all  
the trouble and hardships, that we meet  
within our way, while we are fol-  
lowing of him. This hath caused many  
Saints of God to be triumphing, when  
they have been upon their death beds,  
blessing the Lord that ever they knew  
his ways, that ever he drew their hearts  
to follow after him in them.

**W**hen Hezekiah received the mes-  
sage of death, 2 Kings 19: 2, 3. he turned  
his face to the wall, and said, Remember,  
o Lord, I have done this; how I have walked  
before thee in my way with a perfect heart,  
and have done that which is good in thy  
sight; and wherein I have sinned. O the  
sweetnesse that possessed the heart of

Heze-

It is in Hish-  
pacl. Com-  
muni inde-  
mener ambu-  
leus.

Ofor. bift.  
Eadef. cent.  
26. lib. 2. c.  
56.

*Hic est huius,* which did now from the tes-  
timony of his conscience, that he had  
faithfully walked after the Lord with a per-  
fect heart! the Verb there, *I have walked*,  
is in that Mood in the Original, that adds  
to the signification of it; it signifies,  
*I have continually without ceasing walked*.

Thus Luther, who was a man whose  
spirit was exceeding full in his love unto  
God, and walking after the Lord Jesus  
Christ while he lived, and when he  
came to die, his spirit was full of com-  
fort, and joy, and courage; these ex-  
pressions brake from him, O my de-  
arly Father, O God the Father of the  
Lord Jesus Christ, the God of all perfect,  
I give thee thanks that thou hast sent us  
thy Sonne Jesus Christ unto us, whom I have  
beloved, whom I have professed, and  
have loved, whom I have honoured, when  
the Bishop of Rome, and the rest of the court  
of the Antichristian Empire persecuted, and  
imprisoned, and now they persecute, O my Lord  
Jesus Christ, receive my soul, my beauti-  
ful Father; although my body is to be laid down,  
you I certainly know that I shall for  
ever remain with thee, neither can I by any  
be pulled out of thy hands. The grace of  
Gods,

Gods Spirit oftentimes appears most in the glory of it, when death approacheth, because grace and glory is then about to meet. That soule that hath followed God fully here, when it comes to depart out of the body, it onely changeth the place, not the company, which was the speech of a last revenged holy Divine of ours, a little before his death. *I shall change my place,* saith he, *but not my company;* meaning, that as he had converted with God, and followed after the Lord here in this World, he was now going to converse with him, and follow after him more fully in a betters world. Death to such a soule, is but God, calling of it, from the lower gallery of this world, to the upper gallery of Heaven, to walk with him there. Here the converse that Jesus Christ hath with the souls of his people, is compared to that converse, that friends have one with another, in their walkings together in their galleries, Cant. 7. 5; *The King is held in the galleries;* he doth not onely walk with his Beloved there, but is as it were bound, he is kept there by the bands of love, and

eternal life  
eternal love  
eternal rest  
eternal happiness  
eternal safety  
eternal strength  
eternal power  
eternal wisdom  
eternal goodness  
eternal salvation  
eternal life

Egredere,  
quid times;  
egredere a-  
nima mea,  
quid dubi-  
tas? seculi-  
ginis prope  
annis scrupuli  
Christo, &  
mortem ti-  
mes? Hiero.  
in vita ejus.

and when death comes, then the soule  
is called up, to the upper room, to hea-  
ven, there to follow the Lamb where-  
soever he goeth.

Wee reade of a notable speech,  
that Hilarius had when he was to die;  
*Jesus, god was my soule, why dost thou fear;*  
*why dost thou doubt? almost these seventy*  
*years have I served Christ, and hast thou*  
*now fear death?* And if the end of our  
way at death, hath so much good in it,  
how much good will there be in the  
end of our way, that we shall enjoy,  
when we come to heaven.

As the consideration of the full re-  
ward in heaven, was made use of be-  
fore, as an encouragement to those who  
doe fully follow the Lord, so now we  
make use of it, as a strong motive to  
drawing our hearts to the full follow-  
ing after him. It was S. Pauls moue-  
to the Corinthians, Epistola 15:58. per-  
suading them to be steadfast, unmoveable,  
always abounding in the work of the Lord,  
forasmuch as they knew that their labours  
was not in vain in the Lord. Wee do  
not follow after shadows and phanties,  
following the Lord, but we seek for  
glory.

glory, honour, immortality; we follow after an incorruptible crown, a glorious kingdom, an eternall inheritance, the glory of heaven; the treasures of the riches of God himselfe are set before us, to draw up our hearts fully to him. It was an argument that S. Paul used to work upon his own spirit withall, *Phil 3.14. I press toward the mark for the prize of the high calling of God in Christ Jesus.*

How full is the work of many mens spirits, in their working after some poor, little, scant good in this world? whereas if they had all the world, they had but an empty husk, in comparison of that glory that is set before us: They pant after the very dust; what cause is there then, that our hearts should pant in the strong workings of them, after those high and glorious things, that are reserved in heaven for us? It was the goodness of the land of Canaan, that was a strong motive to draw Gali's and Israels heart fully after the Lord, through many difficulties. Canaan was but a dark Type of the glory of Heaven, which God hath promised to us.

ward the full followers of himself withall. It was once a speech of ~~An~~  
~~else~~ If a man should serve God zealouslly here a thousand years, yet shold he not thereby deseruedly merit to be one half day in heaven. Let us be as forward, let our hearts be as strong and zealous in Gods wayes as possibly they can be, & let I may say as *Abigail* did to *David* in that particular case, *I shall not repent my Lord when he comes into his Kingdome*, so it shall never repent you of any thing that ever you have done for the Lord, when you come into your Kingdome. But if it were possiblie there could be sorrow in heaven, you would bee sorry that you did no more. It was a speech of one *Gordian* a Martyr, that the threats of his enemies were but as seeds, from which he should reap immortality, and eternall joys, so all the hardship and troublies that we meet withall in our way here, in following the Lord, are increasor of that glory that is to be revealed: why then should any thing hinder us, or stop us in our way? And thus I passe so the second thing propounded in this  
diary

Ulc,

Use, namely, to shew what are the causes that hinder men from following the Lord fully, and they are five especial-  
ly, which I shall but name.

First, low apprehensions that men have of God; they see not God in his glory, in his greatness; surely they know not God, and therefore it is that their hearts work so poorly after him. *Ier. 9. 3. They are not valiant for the truth upon the earth:* and what is the reason? *For they know not me, saith the Lord.* As if he should say, Did they know me, certainly they would be valiant for my truth; *They that know thy Name,* saith the Psalmist, *Psa. 9. 10. they will put their trust in thee;* so they that know Gods Name, will love him, will feare him, will be zealous for, wil follow fully after him. The knowledge of all truths concerning heaven and hell, or any other thing that can be known, can never raise, can never enlarge the hearts of men so after the Lord, as the knowledge of God himself; and therefore where God is little known, no marvell though he be so little followed.

Secondly, unsound beginnings in the  
Aa pro-

profession of religion, are the cause why men do not fully follow after the Lord; their hearts are not thoroughly broken, nor deeply humbled; the truths of God not deeply rooted at first, their soules not well principled; the foundation not well laid: If men be not well principled at first, in their entrance into the wayes of God, they are like to prove but shufflers and bunglers in Religion all their dayes. If Cloath be not wrought well at the first, though it shewes faire in the Loom, yet it will shrink when it comes to wetting: the cause why many doe so shrink in the wetting, when they come to suffer any thing in the wayes of religion, it is, because their hearts were not well wrought at first.

A third cause is, the strength of engagements; their hearts are so wrapt in them, so glued to them, as it is exceeding painfull to get them loosed from them, they are so near and dear to a corrupt heart: As it is said of Esau, he looked on the pottage, and it was so red, so they look upon their engagements, and they are full of content, it is so grievous to be taken off from them, that they

they rather suffer their hearts to be taken off from God himself; when engagements have taken possession of the heart, then how hard is it to work any thing upon the judgments of men? It is hard to get the mind to view the truths of God, to get it to search into them, to consider of them; it is ready to close with the least objection against them, to catch hold of the least advantage to cast them off; and if truths be so cleare as a man cannot but see them, as conscience for the present is over-powered with them, yet if the heart be not taken off from engagements, it will fetch about again, to see if somthing may not be gotten against those truths, to break the strength of them; but where the heart is taken off from engagements, how easily do the truths prevail: how soon is the heart brought fully to close with them? 2 Sam. 22. 33. God, saith David, makes my way perfect: the word is, He frees my way, Solvit, so it is translated by some, He frees it from snares; and this is a great mercy. Hence Ps. 18. 32: where this thanksgiving of David is again repeated, there the word is transla-

A & 2                   ted

ted Dedit, He hath given my way to bee perfect; this is a good gift indeed, for God to make a mans wayes free and cleare before him, to take off the temptations that did ingage and infare his spirit; and then as v. 34. of that place in Samuel, *He maketh my feet as Hindes feet:* O how swiftly and powerfully then may the soule run in Gods wayes, when it is thus freed! *Psa. 119. 44, 45.* I shall keep thy law continually, for ever and ever, and I will walk at liberty. When the heart is at liberty, then it goes on continually, for ever and ever, in following after the Lord; but if there be any secret engagement in it, it will be weary, and one time or other will leave off: a man that is fettered, can neither goe apace, nor continue long.

A fourth thing that hinders men in following God fully, it is, going out in the strength of their own resolutions, not in any strength that they receive out of the fulnesse of Jesus Christ; they trust more to their own promises, then to Gods. Luther reports of St. Ignatius a German Divine, that he acknowledged of himself, that before he came to understand

derstand aright the free and powerful grace of Jesus Christ, that he vowed & revolved an hundred times against some particular sin, & never could get power over it; at last he saw the reason to be, the trusting to his own resolutions.

A fift cause is the meeting with more difficulties in Gods wayes then we made account of: when Christians think onely of the good and sweet that they shall meet with in Gods wayes, but they cast not in their thoughts, what the troubles are like to be that they shall find in them; like Joseph, who dreamed of his preferment and honour that he should have above his brethren, but dreamt not of his selling into Egypt, nor of his imprisonment there: Christians shoud at the first entrance into Gods wayes, expect the utmost difficulties, they shoud enter upon those termes, to encounter with great troubles, if they meant to follow God fully in them. It is a shame for any Christian to account any trouble that hee meets withall in Gods wayes, to be a strange thing unto him. Because the Lord had taken S. Paul as a chosen vessel unto himself,

and purposed to draw his heart fully after him; observe how God dealeth with him in his first entrance into his way, *Acts 19.16.* I will shew him how great things he must suffer for my Name's sake.

But what then wil take off the heart, and carry it fully after the Lord?

These three things will doe it.

First, the reall sight, & thorow sense of sin, as the great & evill. When God sees his people weeping, and with supplications, then he brings them into a straight way, wherein they shall not stumble, *Jer. 31.9.* and again, *Jer. 50.4.* 5. the Lord saith, that his people shall goe weeping, and seek the Lord their God, they shall ask the way to Zion, with their faces thither-ward, saying, Come, let us joyn our selves to the Lord in a perpetuall covenant that shall not be forgotten. When they are led weeping in the thorough sense of their sin, then their faces are set toward Zion, and then they are willing to joyn their selves to God in a perpetuall covenant.

The second thing that wil take off the heart fully, is the cleare sight of God in these two considerations.

1. In relation to ourselves, to see how there is all good in him for us to enjoy fully, though we have nothing but him alone; whatever we would have in any creature, in any way so far as is good for us, it is to be had in him; when the soul is throughly convinced of this, it comes off sweetly, and flows fully after the Lord.

2. Consider God in relation to all other good; thus, if there nothing else hath any true goodness in it, but in reference and subordination to him;

The third thing that will take off the heart fully, is the feare of God, and the feare of eternall powerfully falling upon the soule, and deeply taking impression in it: For the feare of God, take that place, *Col. 3. 1.* *Perfect your holiness in the feare of God.* The feare of God is a great meanes to bring your holiness to perfection; and for the second, that place in *Phil. 2. 12.* *work out your salvation with feare and trembling.* The feare of the eternall salvation of the soule, of the infinite consequence of it, will cause us to labour to work it out.

Dact. 3.

worshippeth CAPT. V. L. noobidient.  
That it is the choycenesse of a mans Spirit  
that causes him to follow God fully.

**F**rom the reference that this following of God fully hath to the excellency of Caleb's spirit, the Doctrine that ariseth is this, That it is the choycenesse and excellency of a mans Spirit, that causes him to follow God fully. As Comets that are called blazing stars, do soon vanish, because of the basenesse of the matter out of which they are; but stars in the firmament continue, because they are of an heavenly substance: so there are many blazing profectors of religion, who rise high for a while, but at last they come to nothing, because their Spirits are base and vile; but those who have heavenly and choyce Spirits, they go on in their way, and finish their course to the honour of God and his truth, Pro. 11. 5. The righteousnesse of the perfect shall direct his way, but the wicked shall fall. Ezech. 36. 26, 29. A new heart will I give you, and a new Spirit will I put within you; &c. And after it follows, And cause you to walk in my Statutes, and

Jee

ye shall keep my judgements, and doe them. This new spirit will cause a man to walk in Gods Statutes; a man of such a spirit shall certainly keep his judgements, and doe them even to the end. It is not strength of parts that will carry a man thoroow, nor strength of Argument, nor strength of Convisiōn, nor strength of naturalle conscience, nor strength of resolution, nor strength of common grace; it is only this choyce excellent spirit, that other spirit, of which we have spoke so much before, n̄g A down of boē  
vnl In this point I shall follow these three things.

1 We shall shew what there is in this spirit that doth carry on a man fully.

2 Why only this can doe it so bold

3 Apply it. To do this I haue blos

For the first, it is the chiefesse of a mans spirit that causeth a man to go full

ly after God: For, dooing I knowe

By this a man comes to have a more full presence of God with him, then any other man can have. Such a man is nearer unto God then others, he hath more of the nature of God then others, is more capable of the presence

of

of God then others; and God delights to let but himself more to him then to others. These are filled with all the fulness of God, according to that expression of the Apostle, Eph. 3. 19. Now this fulness of God in their spirits, must needs carry them on, because it so satisfies them, as they feele no need of other things. Empty spirits are alwayes sucking and drawing of comfort from the creatures that are about them, whence it is that their hearts are taken off from God so much. Again, a spirit that is filled with God, is not so sensible of any evils that are without, so as empty spirits are, as it is in the body when it is filled with good nourishment, with good blood and spirits, it is not sensible of cold, and alteration of weather as the body that is empty, and filled only with wind.

Secondly, the choyness of a mans spirit raiseth it to converse with high things, and so carries it above the rubs, the snare and hindrances that are below, and being above these, it goes on freely and fully in its busynesse, and is not in that danger of miscarrying as other poor

poor spirits are, who converseth so much with the things upon the earth as Birds that flye high are not catched by the Fowler, they are not taken by his snare twigs, by his net or pitfall, so as others are, who are much below upon the ground. Prov. 23. 24. *The way of life is above to the wise, that he may depart from hell beneath.* It is the keeping in his way above, that delivers him from the dangers and snares that are laid for him below. Thunders and lightnings, tempests and stormes, make no alteration in the highest Region; so the threats and oppositions against the wayes of godliness, and all the troubles that the world causeth, make no alterations in heavenly hearts that keep above. When the tree growes low, it is subject to be bitten by the beasts, but when it is grown up on high it is out of danger. The lower the heart is, the nearer the earth, the more danger; but when it is got upon high, the danger is past, and now what should hinder it from the full growing up to the full measure of it in Christ?

Thirdly, the choiceresse of a mans spirit changeth his end, and so carrieth him

Him on fully after the Lord ; for when the end is changed, all is changed; where there are but particular changes at first, certain argument that the highest end is not changed; but when that is changed, there must of necessity be an universal change upon those grounds.

Because the last end is always loved for its self, and therefore infinitely loved.

It is the rule of all other things that are under it; the good of all things under it is measured by it, and is subordinate to it.

Fourthly, this choyceness of spirit beareth a surableness, a sympathy between the frame of the heart, and the affayes of holiness : Now sympathies first are always between the general natures of things, and not individuals, nor particulars; as thus, where there is a sympathy between one creature and another, it is always between the whole kinds of those creatures, wheresoever such natures are found, there will be this agreement. We may see it more clearly in that which is contrary, the contrariety of nature which we call Antipathy.

it is not between any particulars so much, as between the whole natures of things ; as between the Wolfe and the Sheep, there is such a contrarrietie. Now the nature of the Wolfe is not contrary so much to any particular Sheep, but to the whole nature of Sheep, wheresoever the nature of it is found, and therefore to all Sheep. Thus it is in the soul, where there is such a kind of opposition of it against sin, it is not against any particular sin so much, as against the whole nature of sin, wheresoever it is, so where there is such an agreement, which we call a sympathy, it is not so much with any particular way of holinesse, or particular Act, but with the whole nature of holines wheresoever it is found, and therefore such a soul must needs follow God fully. Again, sympathies doe alwayes work without labour and pain, and therefore where there is such an agreement between the frame of the heart, and the wayes of God, the heart must needs work fully, because it works delightfully : and yet further, this agreeableness of sympathy is deeply rooted in the very principles of the crea-

creature, it is founded in the very being of it, and therefore it must needs work strongly and constantly. Vain reasonings, carnall objections, subtil arguments, strong oppositions can never prevail again that soule, where there is this deep rooted agreeableness betwix the frame of it, and the wayes of holiness. But that you may see further what a wonderful agreeableness grace makes between the spirits of the godly, and the law of God, which is the Rule of those wayes wherein God would have the soule to follow him in: observe the severall expressions by which the Scripture sets it out,

First, it is written in the Tables of their hearts.

Secondly, it is their meditation day and night, *Psal. 1.*

Thirdly, it is the joy of their souls, *Psal. 119.14.* ver. and *47.* ver.

Fourthly, they love it above gold, above fine gold.

Fifthly, their hearts breake for the longing it bath after it.

Sixthly, they lift up their hands to it, *Psal. 119.48.*

Seventhly, their mouthstakke of it,  
*Psal. 119. 13. vñ 82. 46. mer. d. 15. 16. 17.*

Eighthly, their feete runnynge, *Psa. 119. 33.*

Ninthly, their soule keeps it, *Psal. 119. 167.*

Tenthly, they will never forget it,  
*Psalms 119. 16.*

Eleventhly, they give up their mem-  
bers as instruments of the righteousnes  
of him, *Rom. 6. 13.*

And lastly, to name no more (though  
there bee many more expressions in  
Scripture to set this out) they apply  
their hearts to it, to fulfill it alwayes e-  
ven to the end, *Psa. 119. 103.*

Fifthly, this choycenesse of Spirit  
causeth a man to look to his duty, and  
not to regard what may follow. The  
thing that hinders most in their follow-  
ing the Lord, it is want of this it is not  
want of conviction what should bee  
done, but the reasonings of their heart  
about the hard and troublesome conse-  
quences that will follow, if the things  
be done: but a true gracious heart faith  
only, *Let me know what is my duty, let the  
right be done, though heaven and earth meet  
together.*

Sixth-

*Fiat justitia  
et si mundus  
ruat.*

Sixtly, the choycenesse of a man's spirit causeth a man, that if he doth look at any consequences, that may follow upon this way, he looks only at the last issue of all, what his way will prove in his last conclusion, how things will go with him when he comes to the last triall, what will be the *ultimata* end of all; will it then be peace? shall I then be glad of these wayes I now walking?

Seventhly, the choycenesse of a man's spirit strengthens it against the impressions that sensitive objects use to leave upon soft and weak spirits. Most men have their spirits formed and fashioned according to sensitive objects; it is not what they apprehend in abstract notions, that works upon them, let them be what they will, yet, when they have to deal with sensitive things, the sweetnesse, desirableness, glory of them, works the most powerfully, their hearts are altered according to the impression that they leave upon them, and this is great weakness, and an effeminate softnesse of spirit; hence the word translated *Effeminate*, 1 Cor. 6. 9. signifies soft-spirited men. This distemper in the spirit

*followes God fully.*

36

*1519 AD  
London 7th  
July.*

Spirit is like that in the Earth, when it is corrupted with the dropsie; the Earth is soft, so if you put your finger to it, the impression of your finger sticks in it, & puts the soft, so the impression of some-  
times objects, sticks in it, & becomes weak,  
soft, & puny, as it was in the other Spies,  
who were sent with Gales and Soreness,  
the terrible things they saw in the land,  
stuck miserably in their hearts, & brought with them the impression of  
them, stuck in their spirits before  
13, a 3, according to the translation of  
the Great Translators, it is, THEY  
had the spirit of the land with them. But this  
choiceness of Spirit that was in Gales,  
& is in those who were truly good, is  
push from this; and there must be this  
firmness in the spirit of a man, or else it  
will never carry him after the Lord ful-  
ly, 2 Sam 23, 26. With the upright they  
will stand by self upright, the word trans-  
lated upright, signifies strong and perfect.  
There is required strength, and that  
more than ordinary too, to carry on the  
soul to perfection.

Thus you see what there is in this  
choice spirit, that carries it on fully 35-

Bb

ter

ter the Lord. Now there must of necessity be this; or else this full following of the Lord will never be, nothing else will do it. And that,

that all the ways of God are supreme, and therefore there must be something in the spirit of a man which is superior, that must reach to them: this which is superior in the spirit of godly men, we see it in the effects, & we know it is above reason, and all naturall principles what so ever. But what it is, is very hard to expresse, and therefore men of the world are mad to think, that any body can imagine, that those who are of weaker parts then themselves, should have any thing in them, to carry them on in other ways then they walk in, which they doe not understand, because they do not know what that same thing is which is called ~~superior~~, they will rather think it a conceit and fancy, then any real excellency, because they can apprehend other things better then others, they think, why should they not apprehend this? Better then others, if there were any real excellency in it.

The wayes of God are not openly shewen  
nature, but contrary to nature, and therefore  
there must be used, some special choice-  
nesse of spirit, to carry a man on in them;  
there must be contrary streames to over-  
power the stream of Nature; and this  
Stream must be fed by some living foun-  
tain, or else there will never be a hold-  
ing out. In following after the Lord,  
all naturall abilities, and common grace  
will doe no more but stop the stream of  
corruption nature; they cannot so over-  
power it, as to carry the soule another  
way; but the work of grace in this  
choice-nesse of spirit will doo it.

The stream of timer, and examples of  
men, are exceeding strong, and it is not a  
little matter that will carry on the soule  
against them. The dead fish is carried  
down the stream, though the wind  
forbes to blow it up; all naturall abili-  
ties of the soule will no more help a man  
against the stream of examples; then the  
wind can carry the dead fish up the  
stream, but if there were life put into  
the fish, it were able then to move a-  
gainst the wind and stream too.

There are so many strong alluring

deceptions, wherein the wiles, subtleties, depths of Satan, are very powerfull to draw the heart away from God, that except there be some speciall work w<sup>t</sup> Gods grace to give wisdom to discern the deceipts of him to make the soule spirituall subtilt, to find out theunning devices of Satan, and to discerne the danger of them, the soule most certainly should never hold on in the way of its following after the Lord. *Job 10:14*

There are so many troubles, afflictions, that it meets withall in this way, that most certainty would drive it out; were it not for some choicer work of Gods grace in it; but this choice work of spirit will carry it through all these troubles. *Eze. 39: 19*: *This will he among shall come in like a flood, the spirit of the Lord shall lift up judgment against him.* We made use of this Scripture before, for opposition of living corruptions, but it is true here now, for the defeating of strong spirituall enemies, of strong oppositions; when they come in like a flood against the soule, to carry it out of Gods wayes, the Spirit of God in it doth stirre up a flood against them, and

and were it not for this, it could not hold: it is his good and sound constitution of the soule, that makes it endure those oppositions but it meets withall, An anguish how may be greater then that which ariseth from a good coniunction, but it is not able to resist cold, so there may be a naturall violence in a mans spirit for a while, in the profession of religion, which may seem to be zeal, but not arising from the good coniunction of the soule, when troubles come, it vanishes, giving no strength at all.

6 There are many scandals and Reproaches that rise against the wayes of God, so many aspersions that are cast upon them, that if a man hath not more then an ordinary spirit, he most certainly will be offended; *Be offendid not then that are not offendid in me*, saith Christ. It is a great blessing when there falls out scandals, and when we see grecious asperitions cast upon Gods wayes, yet not to be offended, there needs be some more then ordinary light to discover to a man the certainty of that good there is in the wayes of God, he had need be sure of his principles, and know in whom he hath beleaved.

of this. God many times hides himselfe  
from his seruants while they are following  
after him; and this oftentimes proves  
the sorest temptation of all; and a grea-  
ter discouragement then all the rest: for  
as for Opposicions, Scandals, Reproaches;  
these are things they make account of,  
and can often lightly passe them over;  
but when God hides his face, this puts  
them at a stand, now they are in the dark  
and know not what to doe. Christ was  
not much troubled at the reproaches of  
men, at the oppositions he met withall  
from them; for the Scripture saith, *Hee  
despised the shame, and eschewed the Crofesse;*  
but when his Father hid his face from  
him, then he was in an agony, then his  
spirit began to be amazed, then his soul  
was sorrowfull to the death, then he  
falls groveling on the ground, then he  
sweats drops of water and blood, then  
he cries out, *My God, my God, why hast  
thou forsaken me?* These spirituall des-  
tructions, in their degree, Gods servants of-  
ten meet withall in their way, so as if  
they had no choice spirit, some speci-  
all work of God in their soules; they  
would certainly sink and sink in it. Now  
howe I did dide in madnes

put all these together, and we see, it is not every ordinary spirit that is like to go on fully after the Lord; it must needs be something extraordinary, that preserveth a spark in the midst of waves, that preserveth a candle light in the midst of storms and tempests.

Never wonder then, or be offended to see so many to fall off from God; few men have choice spirits; those who are godly, expect no other from most profane, and therefore they are not troubled when they see this fall out; They went out from us, because they were not of us, saith the Apostle. Wicked men are offended, because they know not what the work of grace means, and hence, if they see a man make profession of Religion, they make no difference, as though there were as much to be expected from him, as from another; as though the cause of God fell when he fell, no such matter; if you see mens spirits proud, slight, earthly, ensuall, or carried with a greater violence then their principles will bear; I do not mean, though their affections may sometimes goe beyond their knowledge, but by principles I

Vse.

Meaning rooted graces of God in their  
hearts as they may perceive in some,  
there are not graces rooted suitable to  
their expressions & outward ways; and  
when you see not an evanescence in the ways  
of men, then never expect from them a  
any ful following of the Lord: & if they fal-  
off, be not troubled, let it be no more  
then you made account of before-hand  
it should be.

Pf 3.

Hence the world is mistaken, who judge it stoutness & stubbornesse of spirit in Gods servants, that will go on in the ways of godlinee, they are a kind of inflexible people, there is no persuading of them, there is no dealing with them. No, it is no stubbornesse, it is the choycethesse of their spirits that makes them to doe as they doe; you judge it stubbornesse, because you do not know the principles upon which they goe. I confess, if I see a man stand constantly in his way, and will not be moved by the persuasions of others, if I doe not understand the reasons upon which he goes, I cannot but think it stoutnesse, and this is your case, but if you did but know what are their reasons, what are

their powerfull motives ; that if you  
turne them off in the wayes of God, you  
would not have such thoughts of them.  
~~This may make them more considerate,~~  
as I am free of himselfe in arbitrarie  
actions, yet I will haue no man to follow me.

Take these convincements, that it is  
not stubbornesse, but choiceresse of  
Spirit that carries them on so unmove-  
able in their way.

1. In other things they are as yea-  
ble, as any creature; as easie to be perwa-  
ded as any men; it is only in the matter  
of the Lord their God they are thus.  
They can bear burthen upon their  
shoulders, and cry out, and resist as little  
as any; if you will compell them to goe  
a mile, they will be content; if they  
may doe good, to goe two, yea,  
as farre as the shooes of the preparation of  
the Gospel of peace will carry them;  
who can bear wrongs and injuries from  
men better then they? Stubborn spi-  
ritual men cannot do thus.

2. Stubbornesse is joyned with desire  
of revenge; But in these dispositions,  
there is all pity and compassion; they  
pray for those who doe oppose them;  
when

when they are reviled, they revile not again; if sometimes their corruption should be stirred, they are ashamed and confounded in their own thoughts: for that they have done, they moan and lament in the bitterness of their spirits, for it.

3. Stubborn dispositions are not contracted on a sudden; it is by degrees, & continuance of time that a man's nature, but this disposition of being unmoveable in God's way, comes many times even of a sudden, as soon as ever the heart is turned, which is an evidence of a new principle put into it.

4. Stubborn hearts doe not use to seek God to uphold them, to strengthen them, to blesse them in that way; they do not blesse God for being with them, helping of them to persist in their way, as Gods servants do; they go to God to get strength to enable them to be immovable, they give God the glory of it, when they have found themselves enabled to withstand temptations.

5. Those who are of stubborn dispositions, doe not use to be most stubborn, when their heart is most broken with af-

afflictions, their hearts though in their prosperity at any cold blitc ob there is no dealing with them then, their hearts are presently up; if you move them so any thing they have no mind to, their words are stout, their answers are fierce, but let afflictions come, then as Isa 39. 17  
*Their hearts are brought down, and then speak as one out of the grave; and their speech is low, as one out of the dust;* then they are willing to hear what you say, As the young Gallant that Solomon speaks of in Prov. 5. there was no speaking to him in his prosperity, but when his flesh and body were consumed, then he mourns at the last, and cries out, *How bare I find instruction, and my heart despised reproof! I have cast myself from the voice of my Teachers, &c.* But now, those that are godly, in their greatest afflictions, when their hearts are most broken, when God humbles them most, even then they are most settled and unmoveable in that way they walked in before, and it is then the greatest grief of their souls, that they walked no closer with God in it, than they did. Have other thoughts then of Gods people, when you have had,

not, do not accuse them of subornation,  
that you do not understand, think with  
yourselves that there may be something  
in their spirits more than you know of.

Vſe 3.

Let those who have this excellent  
choice spirit, encourage themselves in  
this; that surely it will induce them to  
follow God fully; let them know,

First, that though they be weak, if  
their spirits be right, if of the right kind,  
they shall certainly hold out. This  
which Christ said for the comfort of  
the Church of Philadelphia, Rev. 3. 8.  
They may apply for theirs, *This hast thou*  
*done strength, faith Christ, and hast kept*  
*my word, and hast not denied my name.*

A Little Strength, if it be right, if it be the  
strength of a sound spirit, it will carry  
on the soul to keep God's word, and  
indeed, not to deny his Name.

Secondly, therefore is Christ filled  
with all fulness of full grace, that out of  
his fulness thou mayst receive grace for  
grace, that *Might by which he is so*  
*plenifully endoynted, it is for thee.*

But I understand my Spirit is not this  
choice Spirit, and therefore I shall not  
without following the Lord.

Object.

First,

Chap.

Ridg.

I. 182

3. 18. 182

Vfe 4.

Thirdly, when broken and the Spirit is  
sealed in thy heart (Romans 8:9) <sup>1720</sup>

Secondly, when which thou dost  
thouest hourly, as upon Divine  
grace, and the Word Divine <sup>1720</sup>

Thirdly, doth the Spirit of thy soul  
make thee clinging cleave close  
Jesus Christ. <sup>1720</sup> This is that which

Fourthly, when they let go of  
following him, art thou sensible of the  
want of his presence? And dost thou  
ever leave crying and seeking him  
to enjoy him again? Certainly this is  
a true choyce fourth, than which there can  
happily be nothing else. When thou  
findest glorious hypocrites that vanity  
and come to nothing. I am to know

If he that choyseth of Spirit that  
is the only thing that will finally carry  
thee to the Lord, doth he not seek to  
distract our spirit? If so, then with what  
gentle, for we will be often of life. Then  
for such counsels or temptations  
oppositions, troubles, and meet with  
all; but look to your spirits, and you  
will. If thou see the spirit of love  
and of a sound mind, there will be the  
spirit of power, for then are joyous to-  
gether

370

### *object.*

Ans. i

May 33. 6.

120129

## **Second-**

"Secondly, labour to keep thy condition clear, take heed of pollution there, take heed of a bushel in thy spirit place, for who will then let it loose? Consideration is like unto a Tower of thy Soul, if the Truth of God be set out there, the strength of the tongue is lost."

"Thirdly, labour to keep thy heart low and humble, whereat methinks thou canst not bear any hand, lay upon thyself such a minister of poverty as when thou sayest, 'I follow thee, to the command of thy command of me; now go forth, now stand.'

"Fourthly, labour to keep thy spirit heavenly. Ministry of grace will well keep it to convince thy soul that 'man of the Creature will serve him' & nothing else; that 'the hollow tree by Philosophy' will 'shout'. On whom I Phillip say, 'you shall have no place there'; you need not feed upon great things. The Philosopher answers him, 'And if you will be content to feed upon greene beans, you need not please Dyonissus'. So if men would be content with a little in the World, to be in a low and meane condition, they need not flatter those things that draw others from following

